Hobart Coll Library
1jan04

Price, 5 Cents.

HOBART COLLEGE
GENEVA, N.Y.

The Living Church

VOL. XXVIII. MILWAUKEE AND CHICAGO, NOVEMBER 15, 1902. No. 3.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, $2.25 per year. If paid in advance, $2.00. To the Clergy, $1.50 per year.

CLUB RATES:

[25 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH ANNUAL, $2.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH ANNUAL—a combination desirable in every family—$3.15 per year.

The Living Church Annual

A Church Cyclopaedia and Almanac, for the year 1903; issued at Advent. Contains full history of the events of the Church during the preceding year. Paper, 35 cts.; cloth, 60 cts., postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collects, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

NEW SHAPED

Prayer Books and Hymnals

THE MOST CONVENIENT AND HANDIEST EDITION OF THE PRAYER BOOK AND HYMNAL YET PUBLISHED

Emerald Type. Royal India Paper. Size, 5x2⅝ inches.

Daintiest and thinnest books ever published. The set contains 892 pages and measures only 3-16 of an inch in thickness, **including covers.** Weight, including binding, 5½ ounces.

Price of Single Prayer, $1.00 to $350. Combination Sets, $2.00 to $8.00.

Illustrated Prayer Books and Hymnals.

From the King's Printers' London Press, containing

Artistic Woodbury Gravure Reproduction of Celebrated Pictures,

By Kehren, Murillo, Leonardo da Vinci, Reynolds, Oertel, Barraud, and Raphael.

Combination Sets, Two Volumes as one, 48mo and 32mo sizes, prices from $1.85 to $5.00.

Bridal Souvenirs

Single Prayer Books
Prayer and Hymnal Sets } Handsomely bound in either

GENUINE IVORY
WHITE CELLULOID
WHITE MOROCCO
WHITE CALF

Prices from $1.25 to $17.00

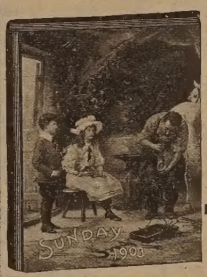
Send for Illustrated List.

Each Prayer Book contains a lithographed Marriage Certificate, with space for the Autographs of the entire Bridal Party.

LONDON BIBLE WAREHOUSE

ILLUSTRATED CATALOGUE MAILED ON APPLICATION

E. & J. B. YOUNG & CO., 9 West 18th Street, NEW YORK.



SUNDAY,

THE NEW VOLUME for 1903.

A book of delightful stories and poetry for old and young. All new matter, with 250 original illustrations.

Illuminated board covers, Price, $1.25.

Cloth, Beveled Boards, Gilt Edges, Price, $2.00

The Bogey Book

Written by E. S.

With 18 full-page colored illustrations by R. J. S.

This book is designed for the amusement of Children and gives effect to a suggestion often made by the talented editor of *Punch*. The words and Pictures alike lend themselves to the understanding of children of an age capable of appreciating a picture book.

Size, 15x11 inches, $2.50.

Jackdaw of Rheims

By THOMAS INGOLDSBY

Beautifully Illustrated in Monochrome and color by

Earnest Maurice Jessop.

New Edition, Redrawn, Improved and Daintily Bound. $2.00.

NEW FINE ART BOOK. Oblong 4to

The Cathedral Churches of England

Thirty-two photographs printed in sepia upon art paper. Giving the choicest views of England's Cathedrals. Each view briefly described.

Bound in Duplex Art Cloth, Boards, Gilt Edges, $3 00.

Special List of Prayer Books

The Young Churchman Company calls particular attention to this Special List, as they are all books bearing our imprint and sold by us exclusively. The 12mo. Pica size, are at very much lower prices than any other similar styles made.

Red Cloth.
20—Minion 48mo..... .27

French Seal.
24—Minion 48mo..... .50

Persian Calf.
26—Minion 48mo..... .70
105—Pica 12mo..... 1.50

French Seal.
103—Pica 12mo..... 1.00

French Morocco.
104—Pica 12mo..... 1.15

Roan.
115—Pica 12mo (black)..... 1.50
116—Pica 12mo (red)..... 1.50

MINION 48mo.
Size 3⅞ x 2⅝ inches.

18—Black cloth, white edge, square corners .....20; by mail .22
19—Black cloth, red edge, square corners .....22; by mail .24
20—Extra red cloth, black cross, red edge, square corners..25; by mail .27
24—French Seal, blind cross, red under gold edge ..... .50
In quantities of 10 or more, carriage additional ..... .37½
26—Persian calf, gilt cross, red under gold edge ..... .70
In quantities of 10 or more, carriage additional ..... .53

PICA 12mo.
Size 7⅝ x 5⅛ inches.

101—Black cloth, blind cross, white edges, square corners (Postage additional 10 cts.) ..... .30

Pica 12mo—*Continued.*

102—Black cloth, blind cross, red edges, square corners (Postage additional 10 cts.) ..... .35
103—French seal, blind tooled Latin cross, blind rule around cover, gilt edge. 1.00
104—French Morocco, blind frame, gilt cross and title, gilt edge..... 1.15
105—Persian calf, gilt cross, gilt edge... 1.50

PICA 12mo FOR CHANCEL USE.

115—Black roan, seal grain, square corners, gilt edge, gold roll..... 1.50
116—Red roan, seal grain, square corners, gilt edge, gold roll..... 1.50

(These last two made expressly for chancel use, and at very much lower price than any other imprint.)

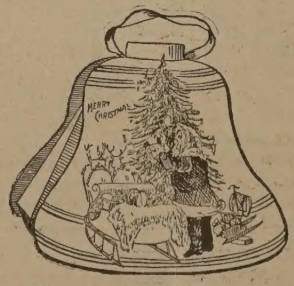
In Addition we carry a very large line of all kinds made. Catalogues on Application.

The Young Churchman Co., Milwaukee, Wis.

CANDY BOXES FOR CHRISTMAS

Price $1.00 per Hundred. Carriage Extra

One-Half Pound Boxes Sent by Mail Flat.



Price $2.00 per Hundred. Carriage Extra.

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

E. P. D. & Co.

THE CHURCH'S OUTLOOK SERIES.

VITAL RELIGION.
Or, The Personal Knowledge of Christ

By G. H. S. Walpole, D.D., Principal of Bede College, Durham, England. 12mo, 192 pages, cloth, $1.00 net. Postage 9 cts.

"It is a great pleasure to us to receive this new volume by Dr. Walpole. Those of us who were privileged to be his pupils in the General Theological Seminary, or who attended his Spiritual Retreats, know how deeply religious and devotional his teaching always is. . . . The joy of religion and the strong, energizing force of the Christian life, come from conscious union with Him who died that we might live forever." *Living Church.*

VOLUMES PUBLISHED BEFORE:

THEOLOGY OLD AND NEW;

By Wm. F. Cobb, D.D. 12mo, 186 pages, cloth, $1.00 net. Postage 9 cts.

"Old theology here comes up for criticism and for restatement in new forms. . . . His work may be strongly commended as an outline of the new theology to all who are interested in learning what it is and what its merits are."—*Outlook.*

OUR ATTITUDE TOWARDS ENGLISH ROMAN CATHOLICS AND THE PAPAL COURT.

By Arthur Galton. 12mo, 168 pages, cloth, $1.00 net. Postage 9 cts.

"A wonderfully clear and compendious treatise it is. We know nothing better in the English language; nothing half so good. The author covers his whole subject in a series of short chapters, each of which by itself contains the subject matter of whole volumes and even libraries."—*Church Standard.*

THE SHROUD OF CHRIST.

By P. Vignon, D.Sc. (Fr.). Illustrated with Photogravure and Collotype Plates. Quarto, $4.00 net. *Ready Shortly.*

A full and exhaustive examination of the questions raised by the recent public exposition of the Shroud of Christ at Turin, and a careful analysis of the remarkable photographs taken of the Shroud by M. Pia. M. Vignon examines the matter in a thoroughly scientific way and concludes the portrait on the Shroud is not the work of man, but is the effect of chemical action. M. Vignon puts forward scientifically the experiments made and the results obtained, and arrives at a conclusion which will be of absorbing interest to the world of science, Biblical students, and to all members of the Christian Church.

A descriptive circular sent free on application.

E. P. DUTTON & CO., Publishers.
31 West 23d Street, New York.

CHRISTMAS SERVICES

Our new Carol Service for the Sunday School contains five very bright and cheerful Carols. Service entirely from the Prayer Book. Samples of all our Christmas Services sent on application. They are numbered 62, 64, 72, and 76, the latter being new this season. Words and Music.

Price at the rate of one dollar per hundred copies, post paid.

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

CATHOLIC PRINCIPLES: ***As illustrated in the Doctrine, History, and Organization of the American Catholic Church in the United States, commonly called the Protestant Episcopal Church.***

By the Rev. Frank N. Westcott, Rector of St. James' Church, Skaneateles, N. Y. 12mo, cloth, 412 pages, price $1.25 net; postage 12 cts.

This careful presentation of Church principles and plea for the Church, is written by a brother of the late author of "David Harum." It brings to the study of ecclesiastical principles the same acumen which distinguished the author of the novel. It is in every way a book to be read and circulated.

Published by
The Young Churchman Co.,
Milwaukee, Wis.

The Church at Work

ALABAMA.

C. M. Beckwith, D.D., Bishop-elect.

Mission at Eufaula.

A series of mission services extending over four days was conducted at St. James' Church, Eufaula (Rev. I. O. Adams, rector), by the Rev. Stewart McQueen of Montgomery, immediately before All Saints' Day.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

On Monday, the 3d inst., the Rev. Dr. Kirkby transferred the charge of All Saints' Church, Harrison, with all its rights and property, to the Archdeaconry of Westchester County. Dr. Kirkby was at the church on All Saints' Day for a farewell service as rector in charge. On Monday he met Archdeacon Van Kleeck and the trustees of the church, when the transfer was made. The Church starts on its way with a good balance on hand for current expenses, and $4,300 towards an endowment fund. Five thousand dollars has just been given for a new rectory.

BOISE.

James B. Funsten, Miss. Bp.

Death of Mrs. Patrick Murphy.

The wife of the Rev. Patrick Murphy, missionary at Trinity Church, Pocatello, died from heart failure at St. Mark's Hospital, Salt Lake City, Oct. 27th. She was a native of Colerine, County Derry, Ireland, and was about 42 years old. She was married at an early age and the past 13 years of her life has been spent with her husband in missionary work in the West. She leaves eight children, the eldest of whom is Mrs. J. H. Cox, wife of the rector of Hailey, Idaho, the youngest being three weeks old. The burial service was held at Trinity Church, Pocatello, on Friday, Oct. 31st, being conducted by Bishop Funsten, assisted by the Rev. D. C. Meyers.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.
C. T. Olmsted, D.D., Bp. Coadj.

Window at Seneca Falls — New Rectory at Homer—Watertown.

A very large and beautiful window has been placed in Trinity Church, Seneca Falls, by Mrs. De Lancey Partridge, in loving memory of her mother, Mrs. Fanny M. Morris, who entered into rest at Eastertide, 1900. The window is of Tiffany make, and is an adaptation of the well-known painting by Bernard Plockhorst of the Angel and the three women at the Sepulchre, illustrating the first seven verses of St. Mark xvi. It represents Mary, the mother of St. James the Less, and Salome, the mother of Zebedee's children, and Mary Magdalene, when coming to the Sepulchre.

The new rectory of Calvary Church, Homer, was blessed and formally opened by the priest in charge, the Rev. Edwin Lee Tanner, on November 5th. The rectory is built as the gift of Mr. Wm. G. Hibbard of Chicago, whose parents were among the founders of the parish, and who has given this as a memorial of them. At the dedication service, Mr. Tanner read the last sermon preached in the parish church by its first rector, the Rev. Henry Gregory, who also, it may incidentally be observed, was the first clergyman of the Church to hold service in the city of Milwaukee. Mr. Hibbard has given the rectory, and has also provided fuel for the winter and made several personal gifts to the rector. A handsome stained glass window in the edifice is a reproduction of Holman Hunt's painting, "The Light of the World."

At Trinity Church, Watertown, the sum of $1,643.87 has been raised during the past year for missionary purposes outside the parish.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., D.C.L., Bishop.

Anniversary at Harrisburg.

St. Stephen's Church, Harrisburg, observed its annual parish festival, the third under the present rector, Rev. Ernest F. Smith, from November 1st to 9th. The week was chiefly marked by the presence of Father Huntington, O. H. C., who preached on both Sundays, gave an instruction every afternoon, and a Conference every evening. The rector chose this occasion to begin the use of Eucharistic lights and vestments at the early celebrations. The new organ, built by Moehler, was used for the first time on Sunday, the 9th. On the exening of that day the Bishop of the diocese was present and administered the rite of confirmation and preached.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Southern Deanery—Woman's Auxiliary—Junior B. S. A.—Church Club—Clerical Debate—Rector-elect of Christ Church—Ravenswood.

Among the subjects considered at the session of the Southern Deanery at El Paso, Oct. 28th and 29th, were a devotional exposition of Hebrews xii. 22-24, by the Rev. E.

[*Continued on Page 99.*]

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

THE RISE AND DEVELOPMENT OF CHRISTIAN ARCHITECTURE

By Joseph Cullen Ayer, Jr., Ph.D., Lecturer in the Episcopal Theological Seminary, Cambridge, Mass. Large 4to., fully illustrated, cloth, gilt, price $1.50 net; postage 15 cts.

"This elaborately illustrated work forms an excellent guide to the inquirer who desires to know something of the leading features of the architectural styles that are peculiarly Christian without going to the trouble of mastering technicalities. The author has taken pains with his work, and writes after making personal inspection of the buildings he describes so well. . . . The Cathedrals selected for illustration are amongst the best in Europe."—*Church Times* (London).

"The descriptions of the buildings selected are precise and critical, and with the many illustrations with which the quarto volume is illustrated, give the reader an excellent idea of the most renowned specimens of Church architecture."—*Public Opinion.*

PUBLISHED BY

THE YOUNG CHURCHMAN CO., Milwaukee

Educational.

CONNECTICUT.

The Berkeley Divinity School,

MIDDLETOWN, CONNECTICUT.

Fiftieth year opens Tuesday, September 16th, 1902. For Catalogues &c., address the Dean,

REV. JOHN BINNEY, D.D.

St. Austin's School

SALISBURY, CONN.

In the Berkshire Hills. 160 acres. New buildings. Preparatory for college. Address.

REV. GEO. E. QUAILE, M.A., Headmaster.

ILLINOIS.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The fourteenth Academic year will begin September 17, 1902. New Gymnasium, Auditorium and Music Hall. The Rt. Rev. Wm. E. McLaren, D.D., D.C.L., President, and the Rt. Rev. Chas. P. Anderson, D.D., the Vice-president of the Board of Trustees.

Address Rev. B. F. Fleetwood, D.D., Rector

(1868) Thirty-Fifth Year. (1902)

ST. MARY'S SCHOOL, Knoxville, Illinois.

A School of High grade for girls and young women. Preparatory, Collegiate, and Art courses. Mental training, physicial and social culture, moral and religious influences. $500 a year; no necessary extras. For description and testimonials, address the

Rev. C. W. Leffingwell, D.D., Rector.

INDIANA.

HOWE MILITARY SCHOOL, Lima, Ind. A thorough Church School for boys. Prepares for College or Business. Manual Training (elective). Personal attention given each boy. Number strictly limited. Address Rev. J. H. McKenzie, Rector.

MASSACHUSETTS.

The Gilman School for Girls Also Called Resident pupils, $1,000. *The* Cambridge School

Arthur Gilman, A.M., Director, Cambridge, Mass.

TEXAS.

ST. MARY'S COLLEGE And College Preparatory School. School of Music.

Dallas, Texas.

Founded by the Rt. Rev. A. C. Garrett, D.D., LL.D.

A College for the Christian education of women. College, College Preparatory, Scientific, and Literary Courses. Music, Art, and Elocution.

Reopens September 18th. For catalogue and further information address Miss Torbert, Principal of St. Mary's College, Dallas, Texas.

WISCONSIN.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-third year began in September 1902. References: Rt. Rev. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour. S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address The Sister Superior.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,

Rev. H. D. Robinson, Warden, Racine, Wis.

THE ST. PAUL CALENDAR

FOR 1903,

six sheets 10 x 15 inches, of beautiful reproductions, in colors, of pastel drawings by Bryson, is now ready for distribution and will be mailed on receipt of twenty-five (25) cents—coin or stamps. Address F. A. Miller, General Passenger Agent, Chicago.

Spaulding & Co.
(INCORPORATED.)
MANUFACTURERS of
ECCLESIASTICAL ART GOODS.
MEMORIALS
executed in Gold, Silver, Bronze, Brass, Marble, or Wood.
STAINED GLASS WINDOWS.
The only establishment in the West carrying exclusively high grade Church goods.
Correspondence Solicited.
CHICAGO, ILLINOIS.

MONUMENTS
should be decided upon at once, so that the foundation can be set during the good weather and be ready to receive the monument.
Designs submitted for work to be executed in GRANITE, MARBLE, STONE and erected in any part of the United States.
Every question answered for the CHURCH or CEMETERY.
Correspondence solicited.
J. & R. LAMB
OFFICE, 59 CARMINE, ST., NEW YORK.

CHURCH AND CHANCEL FURNITURE
of every description to suit every need and every purse. Special designs made to order.
Prices quoted on request.
New Catalogue sent free
Correspondence solicited.
PHOENIX FURNITURE CO.
EAU CLAIRE, WIS.

The Oxford Elongated Red Rubric Editions
OF PRAYER BOOKS AND HYMNALS
THE GEM OF ALL EDITIONS
Superbly printed on Fine White and the famous Oxford India Papers,
For sale by all booksellers. Send for Catalogue.
OXFORD UNIVERSITY PRESS (American Branch) 91-93 Fifth Avenue NEW YORK

AUSTIN ORGAN CO.
HARTFORD, CONN.
EXCLUSIVE BUILDERS OF
Electric and Tubular Pneumatic Organs
ON THE
AUSTIN UNIVERSAL AIRCHEST SYSTEM
Pat. in U.S. Eng. and Can.
Descriptive Book will be sent on application.

COX SONS & VINING
70 Fifth Ave., NEW YORK.
Church Vestments,
Embroideries,
Silks, Cloths, Fringes, etc.,
CUSTOM TAILORING.

PEWS - ALTARS - PULPITS
Send for Illustrations. Lowest prices Consistent with Good Work
Manitowoc Seating Works
FACTORY, MANITOWOC, WIS.

CHURCH WINDOWS, FURNITURE.
R. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York.

CHURCH DECORATING.
We make a specialty of strictly ecclesiastical work and furnish sketches and estimates on short notice. Refer Bishop Nicholson. RUDOLPH PANDURO,
600—10th Street, MILWAUKEE, WIS

FURNITURE · DECORATIONS · MOSAICS
CHURCH WORK IN METAL & MARBLE
LUETKE ART WORKS 760 W. 37th St. NEW YORK

MEMORIALS WINDOWS, BRASSES, WOOD.
Highest Award, Augusta, Ga., Exhibition, 1901.
COLGATE ART GLASS CO.,
318 West 13th St., New York.

Monuments.
Send For Free Booklet.
CELTIC CROSSES A SPECIALTY.
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago

CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

MENEELY & CO. The World Famous BELL FOUNDERS
Watervliet, West Troy, N. Y. Only Highest Grade
CHIMES, PEALS, CHURCH BELLS, &c.
The Old Meneely Foundry, Estab. by And. Meneely, 1826

WORLD'S GREATEST BELL FOUNDRY Estab. 1837.
Church, Peal and Chime Bells.
Lake Superior Copper and E. India Tin used exclusively.
Write for Catalogue to E. W. VANDUZEN CO.
Buckeye Bell Foundry, Cincinnati, O.

MENEELY BELL CO.,
CLINTON H. MENEELY, President.
Troy, N. Y. and New York City.
Manufacture a Superior Quality of Bells.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH EMBROIDERIES
VESTMENTS, ALTAR LINENS.
All material supplied. Classes formed. Work commenced.
EMMA HAYWOOD, 165 West 94th St., New York.

PSYCHIC POWER IN PREACHING
By Rev. J. SPENCER KENNARD, D.D.
Edited with a memoir by his son
JOSEPH SPENCER KENNARD.
Price, $1.20 net; by mail $1.37.

"It deserves the careful perusal and diligent study, not only of every one who would be a successful preacher, but of every one who would be an engaging and successful public speaker." — THE CHURCH STANDARD.
"A book that every preacher should study diligently; the chapter 'Unrealized Ideals' should be graven entire on their memories."—THE CHURCHMAN.
"It is one of the best works ever presented to the clergy, and one which cannot fail to interest, inspire, lift up, and greatly help every one who reads it It is, indeed, a key which will open a door to a closer fellowship with the divine Spirit, and to the spiritual nature of men."—THE RELIGIOUS TELESCOPE.
For sale by all booksellers or promptly forwarded by the publishers on receipt of required amount.
GEORGE W. JACOBS & CO.
PHILADELPHIA.

Flinging Out the Banner.
A practical aid to the Woman's Auxiliary, by Mrs. H. M. Morrison (wife of the Bishop of Duluth.) Price 50 cts. net. Postage 8 cts.
THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

ATTRACTIVE AND VARIED STYLES
and designs to suit every taste
Nelson's Prayer Books and Hymnals.

No. 1348X. Price, $3 50
They are beautifully and substantially bound in all kinds of leather, and clearly printed from various sizes of type, on fine white and Nelson's India paper.
Prices from 60 cents upwards.
For sale by all booksellers or send for catalogue to
THOS. NELSON & SONS, Publishers, 37-41 East 18th St., New York

The Living Church

Vol. XXVIII. MILWAUKEE AND CHICAGO, NOVEMBER 15, 1902. No. 3

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

Branch Offices.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising (except for the classified columns) should be addressed to this office. Classified advertisements (wants, etc.) should be sent to Milwaukee.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

Subscriptions.

Subscription price, $2.25 per year; if paid in advance, $2.00 a year. To the clergy, $1.50 peryear. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

PRINCIPAL CONTENTS.

Editorials - 81
Bishop Doane on the Name—The Statement Concerning Mexico—The "Keswick" Convention in Montreal—Diocesan News.
Parish Question Box - - - - - - - - - - - - - - - 83
London Letter. John G. Hall. [Illustrated] - - - - - - - 83
New Dean of Westminster—The Confessor's Chapel—Oxford Entries — Death of Dr. Maclear — Royal Thanksgiving Service.
European Movements. Rev. George Washington - - - - - 85
The Religious Orders—"Los von Rom" in Austria—Italian Feeling—France—The East.
New York Letter - - - - - - - - - - - - - - - - - 86
An Assistant for Trinity—Another Presentation to Dr. Dix—The Ascension—City Notes.
Statement Relative to Mexico. The Presiding Bishop - - 87
Bishop Doane's Address - - - - - - - - - - - - - - 87
Helps on the Sunday School Lessons - - - - - - - - - 90
Correspondence - - - - - - - - - - - - - - - - - 90
The Individual in Roman Law (Rev. Thos. E. Winecoff)—Union Thanksgiving Services (Rev. J. M. Rich)—The "Spirit of Missions" (Rev. S. J. French)—The "Episcopal Church" (Henry D. Law)—The Church and Socialism (Rev. John Williams)—The Divine Choice of the Mother of Our Lord (Rev. Upton H. Gibbs)—Sweat-Shop Conditions (Rev. F. J. Clay Moran, B.D.)—The New Dean of Westminster on the Study of the Gospels (Rev. Geo. B. Johnson)—The Missionary Council; a Correction (Bishop of South Dakota) — Why Not Ask the Women? (Marguerite du Pont Lee).
Glengarry School Days. IX. Ralph Connor - - - - - - - 94
At Home with the Poor. Mary Johnson Shepperson - - - 95
The Family Fireside - - - - - - - - - - - - - - - 96
Personal Mention, etc. - - - - - - - - - - - - - - 97
The Church at Work - - - - - - - - - - - - - 78, 99
Rector-elect of Christ Church, Chicago—Michigan Missionary Conference—Bishop Whipple Memorial Tower at Faribault—Low Condition of the Bishop of Mississippi—New Trinity Church, Seattle.

BISHOP DOANE ON THE NAME.

WE CANNOT pass over the reiterated expression of the Bishop of Albany against the correction of the legal and popular name of this American Church, without an expression of our own regret that he should feel unable to resume a leadership in that advance movement of Anglo-Saxon Christianity which was once his highest honor. Throughout the world's history there have ever been turning points, when men were obliged to choose between an advance and a retrograde movement, or perhaps—but it resolves itself into the same thing—a mere endeavor to remain stationary. And in such epochs of history there have always been those who could trust in God and throw their influence toward the forward movement, and those, on the other hand, who could only shrink from the next step, and counsel the refusal to advance.

In the history of God's chosen people this conflict of the two frames of mind has ever been most conspicuous. The spies sent into the promised lands have always made a majority and a minority report; and unhappily the majority have generally called attention to the giants in the way, while the minority alone have been able to recall that the advance which has God on its side, possesses a higher expediency than does that which is based on human calculations. Joshua and Caleb commonly have to await the discipline of a forty years' wandering, and the growth of a new generation to succeed those who cannot view the advance of God's hosts as an expedient measure. Well, the Joshuas and the Calebs have always been vindicated by history, and out of the Church's wanderings in the many wildernesses of Sin which she has so often preferred, the Spirit of God has always brought her to those Canaans from which she had in cowardice retreated.

It is the old story of the relative place of the advancing, and the conservative, in the human mind. Humanity is strangely narrow. At best we try to look over the wall of our mental limitations; and when not at best, we rest content without ever making the attempt. To see the whole magnificent structure of Truth is given to none of us; but through the glass through which now we may see but darkly, we may yet obtain a foretaste of that which some day we shall see face to face; a vision which, in spite of its darkness, is yet far more perfect and more beautiful than that little that can be seen with no glass at all.

The Bishop of Albany has not always been able to rest content under a colloquial name which suggests to ninety-nine out of a hundred outside the Church, a complete severance with historic Christianity. The littleness of the position that, because we chosen ones inside know that it does not really imply such severance, therefore it is of no importance that we should show it to the world at large, was once evident to him. Out of seventy million people in the United States alone, less than one million have ever received the first intimation that the Protestant Episcopal Church bears any different relation to the Person of our Lord and the Church of the Apostolic Fellowship, than do these bodies which the Bishop of Albany is able to include in the term "Protestant Churches"—a term which we do not recall to have run across in the Bible or in "ancient authors"; and aside from these seventy millions, we have assumed duties as well toward Mexicans, Spanish-Americans, Filipinos, Chinese, Japanese, and Africans, for whose failure to penetrate

through the disguise we have chosen to wrap around our historic Christianity, we may perhaps be held accountable. The Bishop is content with a name that "is all rich with reverent memories . . . . gathered to itself for these 113 years." Most of us care more for the memories that began with the loving, earthly presence of the Son of God, who breathed into His Church and promised to be with it until the end of time. The "reverent memories" of "these 113 years" sink into insignificance compared with the memories of that greater and more glorious company of the Apostles, that goodly fellowship of the Prophets, that noble army of Martyrs, and that holy Church throughout all the world,—memories that have become cumulative through nearly two thousand years.

No, the importance or the unimportance of the name of the Church is largely a question of the point of view. If we look only at ourselves, we can easily argue that we are already in possession of the sacraments and of God's grace, and that we already realize the point of contact between the Protestant Episcopal Church and the Holy Catholic Church of the Creeds. And because our personal salvation is assured, what care we for these millions outside? Am I my brother's keeper?

But if we look from the point of view of the other sixty-nine million people in the United States, and the countless millions in those other lands to which we have sent our feeble missions, it is wholly impossible to rest content with a name that does in fact mislead them. That it does so mislead them is shown, among many other ways, by the fact that the Mexican mission refuses to accept the Protestant Episcopal name. Its official paper, *La Buena Lid,* describes itself as: "An Evangelical-Catholic periodical. Official Organ of the Mexican Church—the National Church. Catholic, but not Roman, Evangelical, but not Protestant." Indeed, a part of our recent Mexican difficulty has arisen from the fact that, in plain English, the Mexicans are ashamed of a Church that calls itself "Protestant Episcopal," and they do not care to be a mission of such a Church. The Bishop of Albany has interested himself in the Mexican work. We trust that in the interest of its advancement, he takes the precaution to provide them with an expurgated edition of his address. He could not more effectually kill that work than by circulating this, his most recent utterance, among its workers. And we think it will tax the capacity of even the versatile Bishop of Albany, to be complacently the Protestant Bishop in Albany, and also an "Evangelical but not Protestant" Bishop when he visits that Mexican work which has engaged so much of his attention. And this is the way we do our missionary work in this P. E. Church—by begging and expending large sums of money, and then making this Church impossible as the place of resort for any who do not choose to assume the unscriptural and unhistoric terms of communion which, following in the wake of Rome, we require of our converts. And yet we prate of Rome's "uncatholic terms" of communion!

The same is true of our foreign missions generally. They do not and will not load down their work with the absurd name of the Protestant Episcopal Church. In Roman countries and in heathen countries, those who are in the front of the conflict are forced to abandon either the name or the work. It is good enough for nobody but Americans. And yet when we try to make this Church more fit to go into all the world and preach the gospel to every creature, we find the very men whose official position would suggest them as leaders in this true missionary campaign, using their position thus to make the missionary propaganda almost hopeless.

And so, in the last analysis, it resolves itself into a contest between supreme self-satisfaction and missionary zeal; between selfishness and unselfishness.

It may be that the whole of the present generation must first die and be buried in this wilderness of Protestant Episcopalianism; but there yet remains a promised land which bears no such title, and which is redolent of memories far surpassing those of the present wanderings.

Bishop Doane is the last survivor of that committee of the House of Bishops which in 1883 declared that the name "Protestant Episcopal" "was forced upon us by external pressure of circumstances." The plea for the re-union of Christians which this Church made in 1886 requires that this external pressure be no longer accepted. The need 113 years ago was for immediate self-protection from impending annihilation. The need of this day is for expansion, in spirit as well as in space. The merest tyro in ecclesiastical affairs realizes that Unity on the basis of Protestant Episcopalianism is an impossibility. It is a serious thing to stand in the way of the fulfilment of our Lord's prayer that "they all may be one."

It rests with this Church to determine whether or not, by the Grace of God, she will move forward.

WE HAVE read with regret of the fact that at a gathering of ministers of all Protestant denominations in Montreal, after the order of the Keswick conventions in England, the Archbishop of Montreal took the step of administering the Holy Communion to all the participants, wholly regardless of the limitation by the rubric of the Prayer Book, concerning those who should be "admitted" to such reception. We do not of course forget that where such administration was made by the Archbishop, assisted only by his own clergy, or those in communion with him—one was the Rev. Henry Wilson, D.D., of New York—there is no such direct violation of principle as has been made where our clergy have participated in sectarian administrations of Holy Communion. The Archbishop must of course be exonerated from any such repudiation of his priestly and episcopal orders.

But the act was nevertheless one directly in the teeth of the order and discipline of the Church, to which the Archbishop, equally with the humblest layman, is bound to conform. We have lately shown reasons why such order and discipline are important to be maintained, and need not now again consider that subject. The Archbishop took upon himself to do that which could only grievously hurt many of his fellow Churchmen, while yet contributing in no degree, while doing it, to that unity of Christians which, no doubt, he was seeking to foster.

We do not forget that the Holy Eucharist is the great sacrament of unity. We should not wish to stand in the way of its worthy reception by any Christian. But the Church has made her own rule as to what constitutes such preparation, and neither Bishop nor Archbishop has authority to vary it. And the sacrament ceases to be a symbol of unity when administered to those who are conspicuously outside the unity of the Church.

We cannot feel that Christian unity is at all hastened by such action.

IT IS a pleasure to learn from the Statement of the Presiding Bishop relative to Mexico, that the unfortunate difficulties connected with that work were carefully considered at the special session of the House of Bishops. With reference to the conclusion that "The House of Bishops is competent, under a special call from the Presiding Bishop, to take whatever steps may be needed . . . . . to consecrate Bishops for foreign lands," it would be interesting, if this means a call of the Presiding Bishop on his own motion for a special session of the House of Bishops, to learn just where in the Constitution or Canons of the Protestant Episcopal Church the Bishops found that authority to be vested in him. The powers of the Presiding Bishop are expressly limited by Article I. of the Constitution to "SUCH DUTIES AS MAY BE PRESCRIBED BY THE CONSTITUTION AND THE CANONS OF THE GENERAL CONVENTION." Notwithstanding any opinion of the august House of Bishops, this limitation must be respected, and, we venture to say, will be.

We should welcome further light on this section of the Statement made by the Presiding Bishop.

THE ever-increasing bulk of diocesan and parochial news reported is, more and more, a source of embarrassment to the Editor. It is essential to the proper use of space in THE LIVING CHURCH that such matter should at least not exceed the space now given to it. Condensation is more and more an essential of the publication of such matter. Matters of purely local interest must of necessity be wholly excluded, as also, except under extraordinary circumstances, must routine events—Confirmations, parish anniversaries, and the like. Convocations can be only very briefly treated; there are more than a thousand such sessions each year in this country.

We are always grateful to our many friends who, aside from our regular diocesan correspondents, frequently send us interesting reports of news events. We ask that such will not be offended when they find their reports much condensed. Thus only can the paper be made to cover the whole country. And we must remind our friends how impossible it would be for us to make payment for such items, even to the small extent of waiving the subscription price on their own copy. If THE LIVING CHURCH is worth having at all, it can be had only by the kindly

coöperation of those who are interested in its continuance. It is an expensive undertaking.

We ask the indulgence of our friends, therefore, when their requests for the "full" report of local events cannot always be granted in the form they desire.

ANSWERS TO CORRESPONDENTS.

J. M.—It is quite usual to permit an address to be made by a layman at a special service, where there are special reasons for it, and where it does not partake of the character of a sermon and is not delivered from the pulpit.

L. B. L.—The exegesis of the "needle's eye" in our Lord's saying concerning the entrance of a rich man into the Kingdom of heaven, as though it referred to the small door usually found in the gate of an ancient walled city, has little to commend it. The evident meaning of our Lord is that it is wholly impossible for a rich man *as such* to enter the Kingdom. He must come as any other man comes, and not by virtue of his riches.

H.—Lane's *Illustrated Notes of English Church History* is published by the S. P. C. K., and may be obtained of The Young Churchman Co. Price, $1.00, complete; in two parts, *Early*, and *Modern*, 40 cts. each part.

The Parish Question Box.

Answered by the Rev. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

III.

WILL you explain something about the special garments worn at the Holy Communion?

The garments worn at the Holy Eucharist are modeled on those used by our Lord Himself. You have no doubt seen pictures of Christ, in which He is represented as wearing the long white robe of a traveling rabbi. Over this was the outer garment, the robe without seam, for which the soldiers cast lots. At the Eucharist everything is intended to remind us of Christ, and as nearly as possible, therefore, everything is done as at the original institution, modified (of course) for practical and liturgical reasons. So we use unleavened bread, because this was the kind Christ used at the first Eucharist; we mingle wine and water, because that is what He did; so, also, the priest wears the same garments that He wore, the long alb being the inner garment, the chasuble the outer one. The alb is the symbol of perfect purity, the chasuble is, symbolically, the cloak of charity, marked with the Cross to remind the priest that he should become more and more wrapped up in the love of Christ. The other garments are:

The girdle; for we are to be girt with the girdle of absolute temperance, not being the slave of any habit, however innocent in itself.

The stole; for the priest bears the yoke of humble service. He sometimes kisses the stole before putting it on, with the prayer that he may accept this yoke and become daily more conformed to the work God has set before him.

The maniple, of sympathy, to weep with them that weep, to minister to the distressed, to bear also with them whatever of sorrow or deprivation God may send.

The amice—which is now a kind of collar, though formerly it was a head covering such as is seen in Tissot's pictures of Christ. It is now placed upon the head and then dropped in position about the neck. It symbolizes the "helmet of salvation," shielding us from the distracting blows of the world, from intellectual perplexity and spiritual temptation.

The Latest.

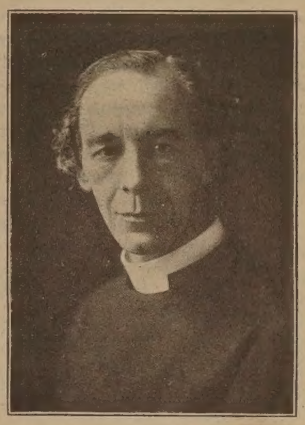
Jackson, Miss., Nov. 12.—Bishop Thompson has constituted the Standing Committee the ecclesiastical authority of the Diocese of Mississippi, and has called a special Council to meet Jan. 20th for the election of a Bishop Coadjutor.

"It is a noble and great thing to cover the blemishes and excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop."

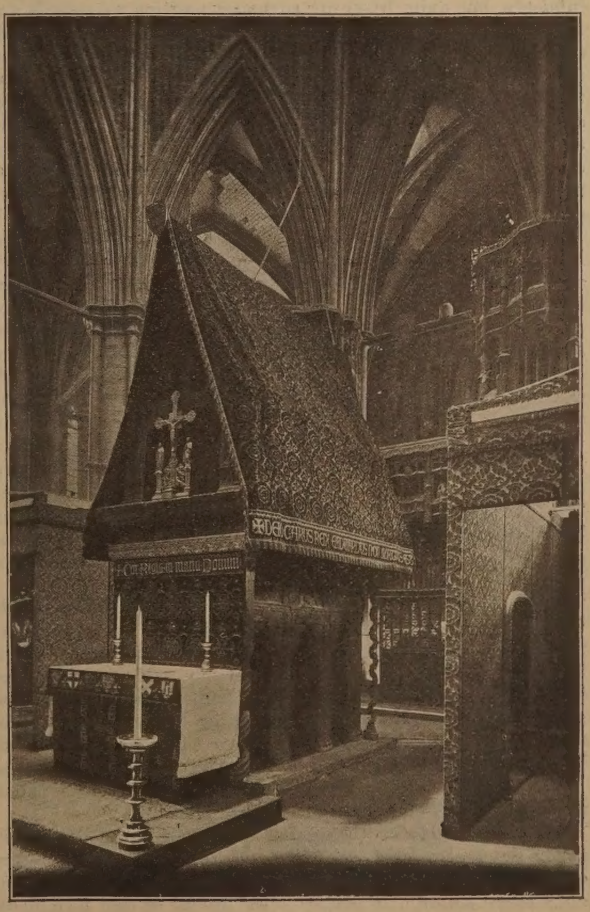
LONDON LETTER.

London, Oct. 28th, 1902.

THE day on which it was announced that the King had approved the appointment of the Rev. Joseph Armitage Robinson, D.D., Canon of Westminster, to the Deanery of the Collegiate Church of St. Peter, Westminster (sometime the *Ecclesia Abbatiæ Westmonastiensis*), was the venerable old Westminster Feast of the Translation of St. Edward, King and Confessor (13th inst.), which began to be specially observed again by the Abbey authorities five years ago. The early Low Mass was celebrated in St. Edward's chapel—for the first time since the Marian reign. The commemoration address (after evensong) was given by Canon Ainger, the very literary Master of the Temple; the occupant of the choir pulpit on the first memorable re-observance of St. Edward's day having been that learned historian-Bishop, Dr. Creighton, then of Peterborough. St. Edward's shrine (built by King Henry III., and which, though much mutilated, still encloses all that is mortal of the Confessor) naturally occupies the most honored sepulchral spot in the great monastic church which he founded, and stands in the middle of his chapel immediately behind the fifteenth century stone screen at the back of the high altar. The material of the arcaded basement is Purbeck marble, enriched with what still remains of the glass mosaic. At the pillage of the Abbey by King Henry VIII.'s agents the whole splendid tomb was pulled down, and the golden shrine stolen; but in Mary's reign the



VERY REV. JOS. A. ROBINSON, D.D.
Dean of Westminster



MEMORIAL ALTAR, CHAPEL OF EDWARD THE CONFESSOR, WESTMINSTER ABBEY.

lower portion was put together again, to which was added the present rough wooden canopy over the relics of the saint—whose head was seen to be in a good state of preservation so late as in the reign of James II. The accompanying photograph shows the beautifully transformed appearance of the shrine on St. Edward's day, as well as at the time of the late Coronation, when the Confessor's chapel was used as the retiring room for their Majesties. "Behind the reredos (to quote from the pen of Canon Scott-Holland) the four lights shone over the secret altar in St. Edward's shrine, which had, at last, been rescued out of its dusty, ramshackle dreariness, and was hung with noble cloths, blue and crimson; and was radiant with a golden Eastern Crucifix, and the delicate Abyssinian Cross." We can now perceive, perhaps, how the newspaper report about King Edward's alleged gift of a crucifix to the Abbey for use at the little altar in St. Edward's chapel originated. The Puritanical *English Churchman,* which has also presented to its readers a like picture of the shrine, is, of course, much disturbed concerning the "secret altar," with its "Mass accessories"; and has expressed a fervent hope that the public attention which its illustration "will call to this alarming incident in the Coronation function" will lead to an explanation from the Archbishop of Canterbury. If his Grace, however, is "unable to afford satisfactory proof that he is not officially responsible," the matter must be "raised in the House of Lords." If the Dean, on the other hand, is alone responsible, the fact should be "publicly known." As to the "use," according to which the shrine and its altar have now been vested and ornamented in so refined a manner and certainly with no little distinction, we may at least safely hazard the suspicion that the member of the chapter largely responsible is the new Dean—under the inspiration, perhaps, of the author of *The Parson's Handbook.*

According to the Oxford correspondent of the *Guardian,* one of the three Colleges in the University showing, as usual, the largest entries this autumn term is Keble, with fifty-seven; the other two being New College (A. D. 1386) and Christ Church, the latter very distinguished College having only one more freshman than Keble. The *name* of this newest collegiate foundation at Oxford University is one, to be sure, of conjuring influence, but quite likely its advanced position as regards the number of entries is partly due to its special system of so moderate a fixed annual charge as £82 for board, lodging, tuition, service, and college dues. The commencement of the term was marked, as usual (says the *Church Times'* correspondent) by an offering of the Holy Eucharist at St.Mary's, with a good attendance of University men. At the Fathers' in Cowley on Sunday morning, 13th inst., Father Waggett gave some practical advice to those present among the entering undergraduates, as did also the Chaplain-General to his Majesty's Forces (Bishop Taylor Smith) at the Church of St. Peter-le-Bailey. The University preachers for the term at St. Mary's are: Dr. Moberly, Canon of Christ Church, and Regius Professor of Pastoral Theology; the Rev. H. L. Thompson, vicar of St. Mary's; the Rev. S. A. Alexander of Trinity College; Dr. Jackson, rector of Exeter College; the Rev. Leighton Pullan of St. John's College; the Dean of Peterborough; the Rev. J. O. F. Murray of Emmanuel College, Cambridge; and the Bishop of Oxford. The vicar of the Church of St. Mary the Virgin (the University church, and where John Henry Newman preached his wonderful parochial sermons) has secured as Sunday evening preachers, successively from Oct. 26th till Nov. 30th, the Bishops of Oxford, Stepney, Wakefield, London, and Zanzibar, and Dr. James, headmaster of Rugby. The sermons are intended specially for undergraduates, and will commence at half-past eight.

The *Anglo-Catholic,* a monthly magazine for Church people (annual subscription, post free, 4s.), is now completing its fourth year of publication, the circulation having grown steadily. But to make the magazine entirely self-supporting, an increase of circulation is necessary, and, therefore, an appeal advertisement has been issued (signed by Lords Halifax, Stanmore, and Nelson, Sir Edward Spencer Churchill, and Mr. G. W. E. Russell, among others. The *Anglo-Catholic* was originated, and has been carried on at his own risk, by a parish priest for the dissemination of Catholic principles.

A correspondence (beginning last spring) has passed between the Bishop of London and the Hon. General Secretary of the Hampstead and Kilburn Branch of the National Protestant Church Union in reference to the protest of that formidable rival of the Church Association against certain Catholic practices at the Churches of St. Augustine, Kilburn, St. Mary the Virgin, Primrose Hill, and St. Andrew, Willesden. Finally, on Oct. 13th, the Bishop's chaplain wrote: "In answer to your letter of Oct. 10th, the Bishop asks me to say that you are not to interpret his letters otherwise than as expressing his readiness to hear any complaints which are urged by members of the congregations or parishes referred to, and to decide upon them to the best of his ability."

At the monthly meeting of the Incorporated members of the S. P. G., on the 17th inst., the proposal for issuing a missionary paper for free distribution was discussed, with the result that such important question of policy was left over for settlement by the Standing Committee. At the expiration of the members' meeting the committee held a special meeting, and decided to issue an eight-page monthly at 6d. per 100, post free. The utility of such a step is obvious from the fact—as has been stated by the Rt. Rev. Secretary of the S. P. G.—that they have been deluged with applications from the clergy for a missionary paper to be inserted in parish magazines and given to box-holders and others.

The Rev. W. H. Hutton of St. John's College, Oxford, has been entrusted with the work of bringing out a collection of the letters of the late Bishop of Oxford, Dr. Stubbs, with a short prefatory memoir, and he will be grateful to anyone who will send to him reminiscences or letters.

The Bishop of Worcester has now been able to receive the books for which some of his friends subscribed to present to him on his elevation to the episcopate. These books (chosen by the Bishop himself) consist of 281 bound volumes of the Greek and Latin Fathers. Dr. Gore writes: "They look beautiful, but I wonder pitiably whether I am ever to read a book again."

The annual service of the Guild of St. Luke was held at St. Paul's on the evening of the 22nd inst., and was attended by as many as 1,000 members of the medical profession, a large number wearing their robes. The music was rendered under the auspices of the London Gregorian Association, which furnished for the occasion nearly 300 voices, Dr. Warwick Jordan presiding at the organ. The special anthem, "Hail, Gladdening Light," was conducted by the composer himself, Sir George Martin, organist of St. Paul's. The officiating clergy, in addition to a minor canon and a prebendary of the Cathedral, were the Rev. W. H. H. Jervois, vicar of St. Mary Magdalene's, Munster Square (warden of the guild), and the Rev. Dr. Belcher of Frampton Cotterell, who was formerly himself a practising M.D.

DEATH OF DR. MACLEAR.

Another prominent priest of the Diocese of Canterbury, in the person of the warden of St. Augustine's College, Canterbury, has soon followed Canon Rawlinson and Canon Murray to their rest. Dr. George Frederick Maclear was distinctively a Churchman of light and learning and ripe spiritual culture; one who combined in a remarkable degree such diverse characteristics as those appertaining to a practical man of affairs, a teacher, and a priest, and whose influence, as embodied in his books and impressed upon the students of St. Augustine's during his wardenship of 22 years, has certainly reached far beyond even the whole Church in this country. Besides his early well-known and very useful *Class Books* on the Old and New Testament, his literary work of later years is represented by such permanently valuable publications as his Boyle Lectures on *The Evidential Value of the Holy Eucharist* and his *Introduction to the Thirty-Nine Articles.* Dr. Maclear was born in Bedford in 1833, and when 22 years of age, took his degree at Trinity College, Cambridge, where as a "scholar" he had pursued a brilliant career. He was ordained priest in 1857, and for a time served as an assistant curate at two churches in London. From 1866 till 1880, when he went to Canterbury as warden of the noble missionary college founded upon the ruins of St. Augustine's Abbey, he was headmaster of King's College School; and was also at different periods of his strenuous life, assistant preacher at the Temple, select preacher both at Cambridge and Oxford, Boyle lecturer, and editor of the *Oxford Bible Student Helps.* The funeral took place at St. Martin's Church, Canterbury, and among others present were the Rev. Dr. Randolph, Principal of Ely Theological College, and the Rev. Dr. Darwell Stone, Principal of Dorchester Missionary College. May he rest in peace.

ROYAL THANKSGIVING SERVICE.

A service of "Thanksgiving for the recovery from sickness of his Majesty King Edward VII." was held at St. Paul's last Sunday morning at 11 o'clock, and was attended by their Majesties the King and Queen, the Prince of Wales, and other members of the Royal family; and also by the Lords and Commons,

his Majesty's Judges, the Lord Mayor and Corporation of the City, and the general public, to whom the whole of the nave was thrown open. In front under the dome sat the Peers and M.P.s who were present, while within the choir gates were seated the Prime Minister and most of the Cabinet, the Lord Mayor and suite, and various distinguished ticket-holders, including the United States Ambassador, Mr. Choate. The King and Queen occupied thrones, with faldstools, on the north side of the presbytery, near the high altar. The Cathedral choir was augmented by the singing boys of the Chapel Royal and other choristers, numbering over 400 voices, who were ranged on either side of the rotunda adjacent to the choir steps. Close by—in assistance to the organ, at which Mr. Macpherson presided—was the full string band of the Royal Artillery, under Cavaliere Zavertal, who, for an hour before the service, played such selections as the head bandsman's own overture "Loyal Hearts," Schubert's *Ave Maria*, First Movement from Mendelssohn's "Hymn of Praise," and Handel's *Largo*. Their Majesties the King and Queen, were received at the great western door by the Bishop of London and the Cathedral clergy and choir; and then to the accompaniment of the hymn, "Now thank we all our God," the long, imposing, ecclesiastical, Royal, and civic procession moved to the choir and presbytery. In front was borne a high uplifted cross, followed by a verger, eight State trumpeters, choristers, minor canons, verger, prebendaries, verger, another cross-bearer, the Bishop of Kensington, canons residentiary, the Dean's verger, the sheriffs and Lord Mayor, and finally their Majesties, supported by the Bishop of London and the Dean of St. Paul's, and the Prince of Wales, among others of the Royal family. "If there was anything more imposing than another (says the descriptive writer of the *Standard*), it was surely the splendid vestments of the Bishop and some of the higher clergy." The opening special service—preliminary to the sung Eucharist—consisted of the Lord's Prayer, two Proper Psalms, with an antiphon, a lesson, a series of special prayers, some hymns, the *Te Deum*, as set to music by Sir George Martin, and conducted by the composer himself, and two verses of the National Anthem. The sermon was preached, by the King's command, by the Bishop of London, who took for his text Psalm lxii. 11, 12.

Dr. Robinson has to-day been installed as Dean of Westminster.

J. G. HALL.

EUROPEAN MOVEMENTS.

AS DESCRIBED BY OUR CORRESPONDENT.

PARIS, Oct. 27, 1902.

IT IS markworthy, but probably not unnatural, that the ball set rolling in France and Spain and Italy concerning questions touching religious associations, religious education, and in general the influence that religious feeling may have on the masses, should have its counterpart in less prominent countries and principalities in Europe. There is hardly a country in the West that is not affected. The West has brought it upon itself, in a manner. At the bottom of it all, undoubtedly lies the want of fixedness of distinct belief; in the departure of the West from primitive holdings; in the schism of the East and West. We may think what an engine of power to withstand atheism, indifference, revolutionary governments, a "gathering of the whole Church" would be at a critical time such as the present. But it is useless to wish for impossibilities. The result none the less is discouraging, for each country has to fight its own little battle for the Faith.

This is happening in the duchy of Baden. Exercised by the titular war cry, "Der 'Capuciner' kommt!" the opposing party is expressing its dismay at the vote of the Second Chamber of that duchy on the subject of religious orders (which was passed the other day), that "the said orders, or at least some of them, should be re-admitted into the country." The liberals and freemasons are stirring the country to resist this vote of the Landtag.

The usual succession of manifestations and meetings has been the result. Specially, the Universities of Heidelberg and Friburg have taken up the cudgels, and, aided by the professors of the high school of Karlsruhe, have formulated an address to the Grand Duke, demanding that things be left *in statu quo*. On the other side, the *curé* of St. Martin of Friburg, Mr. Hausjakole, has taken up his pen in defense of the vote, basing his contentions on such questions as these:

1. What are the religious orders?
2. Who require the religious orders?
3. Are the religious orders an element of disturbance of the peace, either political or religious?
4. Are the religious orders in any way a source of danger, from the point of view of economy?

In conclusion,he sums up: "The monks must return; first, because the Prince of Baden is a constitutional ruler and respects the wishes of the majority of his subjects; next, because the people will continue to send to the Chambers, delegates favorable to the cause. And even if they be not re-admitted now, their exclusion will not be for any length of time, since the descendants of the present opposers to their return will one day be only too glad to avail themselves of their services as a breakwater against democratic socialism, for, according to the words of Lacordaire, *'Les moines et les chênes ne meurent pas.'* There is a good deal of common sense about the concluding words of the reasoning *abbé*. The expungers of Religious Societies are doing very much what the people of Paris did, during the last siege, with the communistic element of the town—putting arms into the hands of the party who would wreck all society and government. The Commune 'turned again and rent' everything and everybody. The Democratic socialism of the rising generation may do much the same."

AUSTRIA.

It would seem that in this country a right movement has been initiated with the intention of drawing Catholic feeling together, and with the view of gaining a certain unison in religious expression, although political rivalries may still hold parties asunder. Since 1896, General Catholic Congresses have ceased in Austria on this account. A serious step, however, has been taken to remedy this, which is the fusion of Catholic conservatives and Christian socialists of the many nationalities of which Austria is composed, such as the dwellers in Lower Austria, "Saltzkammergut," Styria, Tyrol, Silesia, Bohemia, Moravia, and the provinces in which Italian is spoken. The Bishop of Leitmeritz, Schoebel, assembled last month all the *Vicars Episcopaux* of his Diocese, in the chapel of the principal seminary, in order to consult on the subject and to investigate the question of separatist movement from Rome. According to the reports furnished, the *"Los von Rom"* agitation seems quieting down.

ITALY.

October at Rome is the month of holidays for the various religious bodies and congregations. It has hardly been so for the Pope. Pilgrims have flocked in more than usual numbers to Rome this year, and no pilgrim is satisfied unless he has received the Pontifical benediction. It has been for each one the great attraction of the journey. The venerable Father of the Faithful will not, if possible, disappoint his visitors; hence delegations and delegates claim audience and a reception. A friendly international feeling between kindred societies, as *"La Jeunesse Catholique Francaise"* and the *"Giuventù Cattolica Italiana,"* appears to have been fostered with good results by mutual meetings and exchange of courtesies. But as the *"Semaine Religieuse"* expresses it, "this sympathy unfortunately does not extend far beyond the walls of Rome."

The feeling between Italians and French regarding the protectorate in the East, which I alluded to in an earlier letter this year, has by no means died out. It may be remembered that France has always had conceded to her by the Porte, the especial favor, honor, or duty, of protecting Roman Catholics in the Sultan's dominions. A report was rife, afterwards contradicted, that in part this protecting power had been allowed to Italy. From the French point of view, Italy is endeavoring to improve the occasion to increase its importance, by according for the Eastern journeyings of the pilgrims certain princely honors to their leader, Cardinal Ferrari. According to orders from the "Consulta," the Italian consuls are told to treat the Cardinal as a "Prince of the Blood."

FRANCE.

The following is in brief what is now taking place in Paris:

"The action of the Bishops and Archbishops, who have signed and sent to members of Parliament a collective petition in favor of the Congregations, was made the subject of discussion at the Ministerial Council held at the Elysée, under the presidency of M. Loubet. Such a concerted action on the part of the Episcopate is regarded by the Cabinet as illegal. There are numerous decisions on this point, forbidding the clergy from indulging in a collective manifestation, and the Government consequently approved the decision of the Minister of Public Worship to refer the seventy-two Archbishops and Bishops who signed this document to the Council of State. The charge against them is that of abuse of their power. This action, it was decided, should be without prejudice to any supplementary

measures which the Government might subsequently take against them. The Premier has also decided to suppress the stipend of the chaplain to one of the Bishops who promoted the petition, and who visited numerous Prelates to obtain their signatures. Cardinal Perraud, Bishop of Autun, in an address delivered at Orleans a week ago, is alleged to have stigmatized the present Cabinet as the Ministry of Deprivation." He is required to withdraw his words.

It is in itself a rather fresh departure in the "Suppression of Congregations" and schools question. Touching as it does so many high ecclesiastics in France, seventy-two Archbishops and Bishops altogether, it will be difficult for the Roman authorities at Rome to escape coming into collision with the French Government on the subject without abandoning their officers. The struggle is evidently focussing itself rapidly, and any moment may bring an outburst.

It is pleasant to turn from such subjects to mark the care of the Church, in Paris, for her children, even the children that at some time might be used to coerce her in matters which she may be bound to resist—the recruits for the Army.

I remarked in my last letter the observance of St. Luke's day by the medical profession and the naval schools of the Borda, and its Mass at the *rentrée* of pupils. Here is another section of society touched. At Athis Mons, near Paris, the house of Notre Dame des Retraites will open its doors to the young conscripts called to serve their country. In three days an "experienced priest" (*i.e.*, one who has been in the habit of dealing with every kind of character, drawn indifferently from the masses) will, with the brethren of the *Ecoles Chrétiennes*, confer with, advise, and counsel all those who will come to them for the purpose. The "Messe du départ," preceded by these instructions and preparation, will have for these young men, newly launched in the rough world, an additional importance and, it is hoped, influence. Every parish celebrates a Mass with this intention at each "call away" of young soldiers from their homes. But it is easy to see that the additional importance thus given to it will make a deeper impression, and exercise, it is hoped, a further influence.

CANADA.

The Franciscans R. R. and P. P. have received a warm welcome in Canada. The Archbishop of Quebec gave a solemn benediction to the Convent which they occupy, on September 12th, and, in an address made to them, expressed his satisfaction at their re-establishment in the country after so many years' absence.

THE EAST.

With the interest in Eastern matters that is growing apace with the extension of facilities in visiting and knowing these far-off countries, the following little fact may strike some as worth remembering. The *Athenæum* publishes a communication to the effect that after considerable research it has been proved that the first book printed in the far East was a Catechism, composed by St. Francis Xavier, and edited at Goa in the year 1557. The second book printed was an *"Abrégé de la Vie Chrétienne,"* by the first Archbishop of Goa, published at Coimbre. The Portuguese priests introduced printing presses at three points in Southern India at the same time, thus giving the first strong impetus to the propagation of Christianity amongst the people.

George Washington.

NEW YORK LETTER.

IT IS now said that a part of the Dix celebration contemplated by Trinity corporation was the announcement of an assistant rector. Just whether the present vestry pledged the succession, and took away that right from a future vestry, cannot be learned. The Rev. Dr. W. M. Grosvenor of the Incarnation, announced to his congregation that he would remain rector of the parish, and asked concerning Trinity, said he had been informally approached, and for a month had given the matter consideration. He causes it to be known that he has declined advances, if not an actual offer, but whether the advances guaranteed the succession is not ascertained. It is said Bishop Potter urged acceptance, and that fact is taken to mean, perhaps wrongly, that no move toward an election of a Bishop Coadjutor is likely in the near future. That is the current talk. It is not intended to be said here that Bishop Potter favors particular men, nor that the rector of the Incarnation is declining one place in expectation of getting another. Naturally, vestrymen of Trinity will not talk. At the same time action is going on. Trinity parish is looking for an assistant rector. It was clearly shown by the addresses made to the Rev. Dr. Dix during the late celebration that the rector of Trinity himself carries a large share of Trinity's burdens, especially those of leadership, so that nothing would seem to be more natural than that he should have voice in the selection of his successor. The vicarate of St. Agnes' is vacant, and it is said no definite steps have been taken to fill the place.

A joint committee representing the Diocesan Convention, the Churchmen's Association, and the Church Club called on the Rev. Dr. Dix at his home on Wednesday evening of last week and presented an engrossed address, and also a piece of silver bearing an inscription written for the purpose by Bishop Potter at the request of the committee. The Rev. Dr. Huntington presented the address, the deputation being received in the library, and Mr. George MacCulloch Miller, President of the Church Club, presented the vase. The address was handsomely engrossed on vellum, and reads thus:

"On this happy anniversary we come, Reverend sir, to do you honor, not in our own names only, but as appointed representatives of the far larger number of those who, in the Diocese of New York, hold you in loving regard. Looking back across the fifty eventful years that have elapsed since the day when you first entered Holy Orders, we note in the beginning of your ministry the same characteristics that have marked it during its whole progress, even until now. What you then gave promise of becoming, to-day you are. A scholar by taste and by accomplishment, a patriot by hereditary right, theologian and ecclesiastic, man of letters and man of affairs, you have uniformly illustrated the virtues which give to States stability and win for the Church praise—'A lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word,'—so Paul pictures to us his ideal Bishop; but you, sir, have given proof that it is possible to meet the Apostle's high demand, while still in the priest's office.

"Of your services to literature as biographer and historian, we are proud. At your success in the difficult task of administering the largest parish in the world, we look admiringly. From your wise presidency over the most dignified of our legislatures, we learn the value of reserve. But most of all we thank God, before this golden year quite slips away from us, for the half century of service rendered in the direct shepherding of souls.

"To a generation not over-fond of listening to old-fashioned truths you have steadfastly preached the changeless Gospel of the Eternal Son of God.

"We congratulate you upon your years which are past; we wish you joy for all the years that lie ahead."

Signed on behalf of the Diocese by the Rev. Dr. W. R. Huntington, the Rev. Pascal Harrower, and Messrs. J. M. Chew, George A. Crocker, and John P. Faure; on behalf of the Churchman's Association by the Rev. Drs. W. M. Grosvenor, F. B. Van Kleeck, T. R. Harris, and the Rev. Messrs. J. E. Freeman, W. N. Dunnell, and G. W. Ferguson; and for the Church Club by Messrs. G. M. Miller, R. G. Hone, S. Nicholson Kane, George Zabriskie, F. M. Bacon, and Capt. A. T. Mahan.

The vase stands twenty-six inches high, and is of old English silver, gilded. On one side is the Dix coat of arms, and on the other the arms of the Diocese and Trinity parish. The inscription records that the vase comes "From his friends and brethren in the Diocese of New York."

Grace Church contractors feel sure they can surrender the church with alterations complete by Christmas, but all services are now held there, including the night service with full choir on Sundays at 8, and the men's after meeting at nine. Marked change in effect is made by the new colors of the interior.

The Year Book of Ascension Church reports that parish in a most promising financial condition. This for a down-town parish is most encouraging. The total contributions last year were $165,839.96, with no deficit in current expenses. The parish is seventy-five years old, and eight years under the free seat system has brought an income of $479,069, and shows a steady increase. This amount, however, includes the endowment fund. This fund amounted eighteen months ago to $5,522.99, and in subscriptions and pledges it now amounts to $124,573. Of this sum $98,281 was paid in last year, making the endowment now in hand exceed $100,000. Membership has increased, and the communicant list now exceeds 1,000. The attendance at public worship last year exceeded the attendance of the previous year by twenty-six per cent. The membership in the working organizations is 2,658, and the number of lay volunteer workers is 459. The imperative need of the parish is a larger parish house, or building for the manifold activities. The Chapel of the Comforter fulfils its functions admirably, but it is in another neighborhood. Ascension parish church is, as some may not know, near the southern end of Fifth Avenue, not far from Washington Square, and in that part of the city wherein it has been said a church could not continue to exist without endowment. The rector is the Rev. Percy S. Grant.

The service of matriculation of the General Seminary was

held in the Chapel of the Good Shepherd on the morning of All Saints' Day. The celebrant at the Holy Communion was Bishop Worthington, and the matriculants entering were 2 specials, 2 post-graduates, 1 fellow, 3 seniors, 2 middlemen, and 34 juniors.

The Rev. A. W. Bostwick, formerly vicar of Calvary Chapel, Manhattan, has been elected priest in charge of Holy Trinity Church, Brooklyn, until a rector shall be chosen. Preachers at Holy Trinity this month have been Bishop Sessums of Louisiana and Bishop Burgess of Long Island, and on succeeding Sundays of the month will be the Rev. Dr. Huntington of Manhattan, the Rev. Dr. Leighton Parks of Boston, and Prof. H. S. Nash of the Divinity School at Cambridge.

Bishop Burgess consecrated All Saints' Church, Bayside, on All Saints' Day. The Bishop was the celebrant at the Holy Communion, and the preacher was the new rector, the Rev. D. V. Gwilym. There were present among other clergy the Rev. Messrs. Frank H. Church, C. G. Clark, C. H. Webb, Kirkland Huske, G. W. McMullin, W. H. Weeks, and the Rev. Dr. A. C. Bunn and Canon H. B. Bryan. Luncheon was served at the residence of one of the wardens, Mr. J. W. Ahles. All Saints' was an outgrowth of the Brotherhood of that missionary parish, St. George's, Flushing. Its services were started ten or twelve years ago in a hall, and finally land was acquired and a pretty frame Church erected at a cost of about $10,000. There are many memorials. The work there is most prosperous.

While abroad this autumn the Rev. P. M. Kerridge, Canon of the Cathedral of St. John and vicar of the Pro-Cathedral in Stanton Street, and Miss Grace Briggs, daughter of the Rev. Dr. Chas. A. Briggs of Union Seminary, were married, and returned home and to their work recently. Mr. Kerridge succeeded the Rev. Mr. Paddock, and came from Grace parish, and Miss Briggs is a Deaconess, and labored in Grace parish long before her distinguished father came into the Church.

STATEMENT RELATIVE TO MEXICO.

I TOOK advantage of the meeting of the Bishops in Philadelphia on October 24th, to ask for an informal consideration, in Council, of the present condition of the Church in Mexico, and I herewith submit a statement of the action taken on that occasion.

THOMAS M. CLARK,
Presiding Bishop.

The Bishops in Council, acting on the suggestion of the Presiding Bishop appended to the call of the House, assure him of their sympathy in the difficult conditions which have embarrassed his action in regard to the consecration of the Bishops-elect of the Church in Mexico; and express their conviction:

1. That in the present circumstances no immediate or hasty action should be taken towards any consecration for Mexico.

2. That the House of Bishops is competent, under a special call from the Presiding Bishop, to take whatever steps may be needed, and in the judgment of the House, wise, to consecrate Bishops for foreign lands upon due application therefrom.

3. That the Presiding Bishop might well ask the Commission to whom this question has been referred, or appoint a Committee, to make full inquiry, especially under the second of the San Francisco resolutions, as to the qualifications in character and learning of the persons presented to be consecrated.

4. That the Commission, when ready to report, request the Presiding Bishop to call a meeting of the House, in accordance with canonical provisions, to consider and decide the question of consecrating a Bishop or Bishops for the Mexican Church.

A ballot being taken for five Bishops to form a Commission on the Mexican Church, the Bishop of Kentucky, the Bishop of West Virginia, the Bishop of New Mexico and Arizona, the Bishop of California, and the Bishop of Los Angeles were elected.

TRUE FRIENDSHIP necessarily requires patience: for there is no man whom I shall not mislike somewhat; and who shall not, as justly, mislike something in me. My friend's faults, therefore, if little, I will swallow and digest; if great, I will smother them: however, I will wink at them to others, but lovingly notify them to himself. . . . Though time be precious to me, as all irrevocable good things deserve to be, and of all other things I would not be lavish of it, yet I will account no time lost that is either lent to or bestowed upon my friend.—*Bishop Hall.*

BISHOP DOANE'S ADDRESS.

TO THE ALBANY DIOCESAN CONVENTION, NOV. 12TH.

THE Bishop first noted the many losses by death within and without the Diocese, and after alluding to his recent illness which had compelled him to avail himself of assistance from several others of the Bishops, he said:

If I live until next March I shall have come to the fiftieth anniversary of my ordination to the diaconate. What of this is personal is intensely personal and belongs to the interior realm of penitence and prayer, not without thanksgiving for the high privilege of a half century of ever so imperfect service to the Master. I speak of it because I am stirred a good deal by two or three things, which, as I look out upon the Church and upon the world to-day, seem to me subjects that demand our serious thought. Somehow the tone and atmosphere of religious life seem to me greatly to have changed. There has come about a recognition of many things. The contentions and controversies of fifty years ago have only faint and feeble echoes here and there, and the subjects about which their wars were waged have passed, many of them, into a sort of natural acceptance. What were accounted strange and unusual teachings and practices are really the usual teachings and practices of the Church. There are new arrayings and arraignments I know. There will be always men and movements claiming for themselves a sort of exclusive knowledge or orthodoxy or courage or catholicity, and in their maintenance of their positions, denying the soundness of the faith or denouncing the ignorance of those from whom they differ. And there will be always in the stir of life in every living organism some new development which, because of its conspicuousness, seems to be its only evidence of life. We have passed through the throes and pangs of very many crises in these fifty years, from the wave of what was called the Oxford Movement to the storms of the so-called higher criticism. And one gets, as one gets older, partly through experience, and partly from the slower pulse of age, something at least of the spirit of William the Silent, to be *saevis tranquillus in undis.* There have been, and there always will be, the little local and personal swirls of water and puffs of wind which ruffle the smooth surface and the smoother depths of life, of which, stirred as we may be by them for the moment, one learns to take but little notice. And I confess, in spite of more or less contention, and less or more excitement, it seems to me that Church life and religious life to-day are calmer, quieter, stronger, steadier than was their wont when I was young. We are learning, most of us, more respect for other people's convictions as well as our own, and less of what I think Mr. Gladstone called "cocksureness" about our own opinions. And the time seems ripe for certain recognitions of larger things, and the air seems rife with the movement of more unitedness along the lines of the real work for which the Church is in the world. I have no plan, no panacea and no prophecy for unity visible and organic, except to leave it to our dear Lord's prayer to be answered and fulfilled in His time and way. But I am constrained to feel that we have at hand, if only we can get them into our hearts, two things, the one of paramount importance, and the other useful and effective possibility.

Let me speak of this last thing first. I have come much in contact recently with two remarkable movements and two rare men—the work at Hampton and Tuskegee, and the work at Berea College; Mr. Booker T. Washington and President Frost. I am not proposing to praise the men, for they are both beyond praise, from my lips at least, or to explain or exploit their work. I speak of them because they furnish the object lessons for what I believe to be the patent and the potent factor making for unity among Christians. So far as the divisions keep us apart in the ministry of the word and the sacraments, we must, and they must, as honest men, stay apart. If any Christian man or any Christian body remains separate from any other Christian man or any other Christian body upon any ground whatever but that of essential principle and profound conviction, he is a heretic in his individualism and a schismatic in his motive. But if the parting is for principle and on conviction, then they cannot be surrendered or paltered with, in the most minute point. But these rough controversial edges can be smoothed, and the harsh controversial spirit can be soothed, by searching for and using all matters pertaining to the good of men, and the glory of God, in which there can be both sympathy and united effort. I believe it to be our solemn duty and high privilege, leaving aside, of course, matters of doctrine, discipline, or worship, which have no concern with things of this sort, to cultivate and promote union and coöperation among all Christian men. Dealing, for instance, with this question of the industrial and moral and religious, as well as the intellectual, training of the colored race, we have our own institutions, admirable, efficient, demanding and claiming our support. I have heard it said that Churchmen ought to let alone Hampton and Tuskegee in order that they may support such an institution, for instance, as St. Augustine's School in Raleigh or St. Paul's in Lawrenceville, the Bishop Payne Divinity School at Petersburg. I do not believe it. Of course Churchmen ought to give on Church grounds liberally and generously to their own institutions, but until it can be proven that this Church is large enough and strong enough and liberal enough to charge itself with the whole work that waits to be done among the negroes, it seems to me that we are bound to feel that, while we ought to give more than we are giving to the institutions for which, as a Church, we are directly responsible, we ought also to lend a

generous hand to Hampton and Tuskegee, for the sake of the negro and for the discharge of our responsibility as citizens, as a recognition of noble work nobly done, and for the sake of getting together with men from whom we differ and are parted along certain lines, that so the lines of strife and division may fade out, and some stumbling blocks be taken away that hinder us now from the deeper and larger unity for which we pray. I believe this is true in our consideration of the great question of evangelising the world. I say again here, if we were large enough and liberal enough as a Church to assume responsibility for preaching the Gospel to every creature, there might be some excuse for our lack of recognition of those who, along lines that differ materially from our own, are nobly striving to carry the message of our Master to those by whom it has not been heard. But while we are so very unequal to the task in numbers or in liberality, it seems to me impossible to hold aloof in our sympathy from those who, with a profounder missionary zeal, are striving to do, according to their own convictions, the work which we are so largely neglecting. This theory of forbidding men who are casting out devils in the Master's name is totally inconsistent with the spirit of true Christianity. And, on the other hand, to rejoice that Jesus Christ is preached "every way, whether in pretense or in truth," is perfectly consistent with our own determination to put our Church in the forefront of the great advance movement of the Kingdom of God on earth.

And so I ask you to consider the ways and means of advancing the Kingdom of God on earth. My heart turns and my mind with it to speak especially to you about the constantly increasing call upon our consciences as Christians and as Churchmen for what is commonly called the missionary work of the Church. I am moved to put here just three statements in reply to some well-worn but still current fallacies under whose thin guise men attempt to excuse their indifference to missions. I cannot put them so well as in the words of Mr. Robert Speer, whose discussion of Christian missions in a little book just published, called *Missionary Principles and Practice*, I commend to the clergy as an arsenal of weapons of attack and of defense, and to the lay people as containing in most effective and attractive ways the claim and appeal of this great question.

Here the Bishop quoted at some length from Mr. Speer's book, relating to our missionary duty, and then proceeded:

I have been a little tired and tried lately, by the expression from some people in prominent places, of a feeling that if churches did not spend so much on the adornment of their buildings and the maintenance of their worship, there would be more money given to Missions. I am quite free to confess that I think there is a good deal of church decoration that might well be omitted on grounds of reverence and good taste, and a great deal of expenditure for music, which, for worship's sake, might well be omitted. I cannot feel that the question of economy, either actual or relative, has any bearing on this case. I do not of course mean to say that this objection necessarily savors of the spirit which rebuked the costly offering of lavish love to the person of the Divine Master, because I know that no such thought lay behind the utterances to which I allude. But I am sure that the whole thought proceeds upon an unsound line of argument, and that for various reasons. In the first place, the very fact of giving to *anything*, begets the love of giving for the very joy of it. And it is true that the very churches, in which great sums are spent for enlarging and adorning (witness the Church of the Holy Apostles in Philadelphia and Grace and St. Bartholomew's in New York), are great givers to missionary work. Beside, I believe it would be found universally true that great gifts and large expenditures which are made for church buildings and their beautifying (witness our own Cathedral here) would not be given for any other purpose whatever. For my single self, I am sure I have stood always with every utterance of my lips and with every act of my life, for missionary work and missionary giving; and neither in my official relation to the Cathedral nor in my personal solicitations of gifts have I ever put anything before, what I believe and know to be, the very reason of the Church's existence in the world.

I cannot but feel that the argument reaches farther out and on. This is a day of magnificent expenditures and munificent giving. I would to God that the spirits of men might be more turned than they are, to the consecration of their gifts to religious ends, to build and endow churches and make them more beautiful, to support our Church schools and institutions, to spread the Gospel everywhere, to increase, in some proportion to the advanced cost of living, the salaries of the clergy. But when God does inflame the hearts of our people with love of this nobler and more enduring work, let it not be, no, it will not be, because of our complaining that rich men, our rich men, are giving so splendidly to hospitals and museums and libraries and works of education and of mercy, and for the advancement and elevation of the people, in ways that are not under the direction of the Church.

So I feel also about the question of what are called in the Board of Managers, "Specials." They are naturally a trial to the secretaries and treasurer, because they do not help the Board to pay its obligations; but I would not therefore discourage "Specials." Only I would press and urge and spread the apportionment among all the parishes, for small sums and large, from *all* the people to support the regular work, and then let the "Specials" come in, with increase in number and in direction, "like the springs into the rivers which run among the hills," which God sends to swell the great current of refreshment and life. It is human nature, which cannot be expelled with any pitchfork of official objections, that beside the main motive of recognized duty to extend the Kingdom of God upon earth, interest and sympathy will be roused *in* individuals and *by* individuals, to help on special work here and there; and so the sum total will be enlarged.

THE NAME OF THE CHURCH.

There is a question which must come before this Convention, of very serious import and importance, to which, not because of our alphabetical position among the Dioceses, but because of the time of our meeting, our answer must be given first. The commission, appointed at the last General Convention on the Change of the Name of the Church, has issued an appeal to the Dioceses in order to find out the mind of the Church on the subject, asking a question in three parts, which must be answered all together. Shall the name of the Church be changed? Shall it be changed now? To what shall it be changed? And the question must be answered as a whole. I have hesitated whether to take any part at this time in dealing with the proposal, because I have no desire to import into the discussion, whatever weight of influence, personal or official, my judgment might have, in any way that would preclude the freest debate. I do not like and I do not practise speaking from the chair. But it is thought by those whose opinions weigh with me, that you would be willing and glad to know my thought. A year ago I said to the Convention, speaking of the appointment of the commission:

"The appointment of a Commission on the Change of the Name of the Church does not, in my judgment, imply an indication of prevalent feeling in favor of the movement, and while it ought not to alarm the opponents, I do not think it ought to encourage those who have promoted the movement. It was plainly a matter partly of courtesy and partly of postponing any long discussion or any final decision at this time. The absolute impossibility, so far, of discovering, inventing, or manufacturing a name stands as an almost insurmountable barrier in the way of any action. I have hoped for years that the proposal made as long ago as in the Convention in Chicago would one day be adopted, namely, simply to omit the name from the title page of the Prayer Book, where it is needless and narrowing. 'The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church' is quite enough, and carries with it the suggestion that it is the book of common prayer for all English-speaking people in America. The old name, in spite of its one-sidedness, as stating only part of the Church's office, and its imperfection, as having only one of the four notes of the Church, may well stand at the head of the Ratification and in our legislative terminology. The Episcopal Church is, after all, only another way of saying the Apostolic Church. The word Protestant has outlived and survived its original application, which nobody thinks of now; and in itself it is a good word, as meaning witnessing *for* the truth. Where it has its other significance, as witnessing against error, and especially against Roman error, there never was a time, it seems to me, when we could so ill afford to lose the meaning of the word as a characteristic of the Church. If we are to have any power in this country to-day; if we are to be of service in the new countries into which we have been sent, where unmixed Romanism has wrought its uniform results of gross superstition and grosser immorality; and if we are to stem the tide, which is running through some portions of our own land, muddy with its apings of Roman and mediæval terms and modes of worship, we must hold fast to the name and to the spirit of it, as defining and distinguishing our function and office, of a catholic protest *for* the faith once for all delivered to the saints,' and against the errors and extravagances of certain men 'crept in unawares,' and creeping on, a laughing-stock to Roman, and a stumbling block to Protestant, Christians in the movement towards reunited Christendom."

I see no reason to change that expression now. I am content with the privilege of expressing my belief, in those larger and more venerable words, which no legal or geographical or limiting expression can touch or take away, "I believe in one Holy Catholic Church," "I believe in one Catholic and Apostolic Church." I have no particular fondness for the phraseology of our corporate name. If we were asked to-day for the first time to choose a name, I should not choose that. I am a stout Protestant, and have a deep sense of sympathy with much of the common Protestantism which we share with the other reformed communions. I am anti-Roman to the core, but I am equally un-Presbyterian. And yet I do not call myself either a Protestant or an Episcopalian. Nor do we need to, any of us. Ninety-nine times out of a hundred, our own designation is accredited to us when we are spoken of simply as Churchmen. Nobody else is. Other folks call themselves Congregationalists, Methodists, Baptists, etc., and speak of us as Churchmen. The only assumption to any title, against which, on grounds of truth and history, I protest, is when we allow the great Roman Church to discard the chosen title of its new creed, "the Holy Roman Church," and call itself the Catholic Church. But the change of our legal title must be thought of along different lines. In the first place, changing a name is a serious matter. A woman does it with some hesitation when she is married, and men do it sometimes to inherit property, but it goes against the grain. Our story in America is one of honorable growth and progressive recognition. The name of the nation is an awkward one and not exactly descriptive. Nobody knows certainly whether to say "The United States of America is" or "The United States of America are"; and our Church name is just so much more awkward, as it has in it the long addition which precedes its geography. But the Nation seems ready to submit to the awkwardness, with no sense of deteriorated dignity and no effort to change it. It seems to me that we can bear it, too, with the conviction that, spite of its sug-

gestions of tautology, of limitation, of modernness, and of incompleteness, it is all rich with reverent memories, and has gathered to itself for these 113 years, not barnacles that hinder its progress, but rather signal flags of venerated names and various devices which attest and adorn its progress in the more than century, since the ratification of the Book of Common Prayer. I am somewhat amused at the argument that the Roman Catholic Church is alarmed lest this movement for the proposed change should prevail; and also at the theory that we should attract Romans to us by some assimilation of their nomenclature. The fact is that the Roman spirit is one of somewhat contemptuous indifference to our claim to Catholicity and would be only moved to a more scornful mockery by an assertion in a new title of what they would call another claim. After all, assurance of the fact, which we all of us have, speaks louder than any assertion of it. Protesting too much might be as bad for Catholicity as it is for Protestantism. We should inevitably be accused of a change of name as a mere veneer to cover up an unreality; of trying to make true, now, by terminology, what was not true and had confessedly not been true in the past; of implying at least we meant to be Catholic hereafter but had not been Catholic heretofore. And meanwhile there might come a weakening hold and a lessening touch upon what I believe to be overwhelmingly the main hope of organic unity, namely, the recognition of our far closer communion, in thought and purpose and belief, with the great religious organizations, which, in the haste of a needed reformation, lost some things which we have retained. I can with difficulty realize the position of the theologian, the thinker, the up-to-date mind, the Christian, who builds his hope of Church unity upon the baseless fabric of the dream of reunion with Rome, in the present attitude of her innumerable assumptions, her untenable additions to the Catholic faith, and her last-ditch position of no surrender, in the dogma of papal infallibility. Granted that she holds with us the old creeds. So do the Protestant Churches, not reciting them and perhaps not realizing them, but at least not coming under the Constantinopolitan anathema of addition to them. Granted that she has orders and undisputed succession (except so far as the breaches in the papal line are concerned), while there is no apostolic succession in the non-Episcopal bodies. Nevertheless, there is less hope in the direction of Rome for unity since she denies our Orders, than in the attitude of the communions which, whatever their deficiency, at least acknowledge the validity of ours. It seems to me a grave consideration whether we could not cut ourselves off from the larger hopes of the awakening to a need of a surer historic authority in polity, in the great Presbyterian Church for instance, if we seem to disclaim and deny the honorable position of our and their protest against the assumptions and inventions of Rome. And if the demand is still made for a change, is it wise to make the change now, when the Church stands, never stronger, before the world for its aggressive work, in its maintenance of the faith, in its sympathy with national and social needs, in its influence in the communities where it is established, and in its spirit of deeper and larger consecration to the extension of God's Kingdom on the earth?

This question of the expediency of action now has appended to it another problem which greatly enhances its difficulty. To what shall the name be changed? This seems to me the crux, perhaps, of the whole thing. Shall it be American Catholic? But that is imitating Rome, in her restriction of the universal by the particular adjective. Shall it be the American Church? But that is an assumption of an untruth, or at least a very previous statement of a yet unfulfilled hope. Shall it be—I need not run on through the list. The very variety of suggestions, no one of which meets the case in comprehensiveness or in accuracy, answers the question to me in the negative. Let us be content with our true name as we recite it in the Creeds. Let us make the Church more and more Catholic in its close and intimate communion with the eighteen centuries of the past, in its holding and proclaiming of all truth, in its recognized and energetic effort to occupy all the land. Let us accept what has a certain venerableness in it, as the legal and technical title in incorporations and charters and courts of law, the name which is prefixed to "the Ratification." Let us remember that the description in the Ratification itself is, what I greatly hope one day we shall put upon the title page of the book, "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church," and so make *it* the *book*, and so try to make *ourselves* the Church, for all English-speaking Christians in the world.

THE MISSIONARY COUNCIL.

I was present in Philadelphia, during the week beginning the 20th of October, at the meetings of the Missionary Council, and on Friday, the 24th, at the meeting of the House of Bishops. I think it is hardly too much to say that we have rarely, if ever, had a more satisfactory gathering in size or in spirit, of any Missionary Council of the Church. It was due in very large degree to the splendid spirit of earnestness and energy which is the atmosphere of Philadelphia Churchmanship. And from the opening sermon of the Bishop of Tennessee and the welcoming words of the Coadjutor Bishop of Pennsylvania, to the stirring speech of the Bishop of Kyoto, at a great meeting in the Academy of Music, the glow of intelligent interest and consuming zeal were permanent throughout. The discussion on the change of the missionary canon was too brief to be very satisfactory and came to no real conclusion, although it seemed to me that the real temper of the members of the conference was more favorably disposed toward some adaptation of the present canon with the different condition of things in the Church to-day. I cannot but feel that the description of the canon made by one of the speakers, as intended to divorce the General Convention from Missions, put perhaps in different words, is not only the object but the advantage of the proposed change. It might, I think, be rather called the legitimate annulling of a marriage because the union lies within the range of a new sort of prohibited degrees having neither kindred nor affinity; since the purpose of the two bodies is essentially different; and a separation, I think, would be distinctly advantageous on the ground of incompatibility of temper. The meeting in the Academy of Music at night was an inspiration, a great multitude filling the vast building, singing spirited and stirring, and I certainly felt, as I stood before the audience to make the opening speech, that night, full of hope and cheer as to the survival and revival of the old spirit of missions in the Church.

The action taken in the House of Bishops on the 24th, which resulted in the election of the Rev. Dr. Griswold as Bishop of the Missionary District of Salina, brought upon me the necessity of another act of personal sacrifice and of a preference for the interest of the Church at large to our own diocesan demands. I am sure that the Diocese will share with me the double feeling of great regret in the loss from the Diocese of one of our foremost and best beloved clergymen, and will show its sympathy with the sacrifice which my dear brother is called upon to make by speeding him into his new work with personal and practical sympathy in our gifts and in our prayers.

PAUL JONES AND ANNAPOLIS.

By Roland Ringwalt.

IT WOULD not be amiss if at least once in every school year the famous letter of Paul Jones to Joseph Hewes were read before the Annapolis cadets. Everyone who yields to fine writing has to pay the penalty, and Paul Jones' high-flown letter to Lady Selkirk and his sentimental verses to young ladies are better known than his strong, clear presentment of what a quarter-deck officer ought to know. In a day when roughness and ignorance were often found in uniforms, Jones declared that a naval officer should have a good English education, a knowledge of French and Spanish, some acquaintance with international law, admiralty jurisprudence and diplomatic usages.

The letter, as a whole, is remarkable, for it points out a type of officer ideal rather than actual. Paul Jones, in 1775, could find Americans ready to fight and trained in seamanship, but the discipline and tone of a genuine navy were yet to come. In the English service he could find rough sea-dogs who had risen from the forecastle, and young aristocrats who liked fighting and cruising, but who were averse to study. The French navy had plenty of educated officers, but noble birth counted for more than salt water training, and the service had not the morale of the English or Dutch fleets. Looking over the eighteenth century, it is not easy to find men who were at once fighters and thinkers, students and seamen, prompt to act and careful in reasoning out their lines of action. Many British naval officers sat in Parliament, but, as a rule, they were mere partisans, not statesmen.

There was abundance of vanity in Paul Jones, and he was unnecessarily fond of airing his superiority to less cultivated men. Nevertheless he practiced before he preached, that is, he learned French and Spanish, studied the history of naval warfare, and became what is called a "sea lawyer" before he recommended a course of study to his juniors. In fact, Paul Jones had practical experience of legal procedure, for in his early life he killed a mutineer, and stood trial both in the West Indies and in Scotland. His fondness for books roused the envy and dislike of many old salts; yet it was the strong intellectuality of the man that made him the unique figure he was. A mere fighter, however brave, could not have won the heart of Franklin, conquered the spleen of Adams, enlisted the sympathies of Jefferson, and conversed with the leading courtiers of France and Russia. The head of Jones was filled with knowledge before it was turned by flattery

Half a century after the death of John Paul Jones, we had many untutored officers of whom he would have disapproved and who would have detested him. Porter, Stewart, and Morris, among the older men, Farragut and Maury among the younger, were pleading and working for better systems of training. Annapolis was not founded until the country had been thoroughly sickened by ignoramuses and blockheads. The Naval Academy is justly regarded as a monument to the New England scholar and teacher, George Bancroft. But it should not be forgotten that the most famous of all the sailors and sea fighters of the Revolution sketched the outline of what a trained officer should be.

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM

THE DEATH AND BURIAL OF MOSES.

FOR THE SUNDAY NEXT BEFORE ADVENT.

Catechism: Rubrics at the end of Catechism. Text: Deut. xviii. 15. Scripture: Deut. xxx. 1-5, 26-29; chap. xxxiv.

BECAUSE Moses sinned when he smote the rock instead of speaking to it as commanded, and "spake unadvisedly with his lips," not giving God the glory, he was punished by not being permitted to enter the promised land" (Num. xx. 12; xxvii. 14; Deut. xxxii. 51). His death at this time was the penalty of sin, and came as such. His eye was not dim, nor his natural force abated; he died "according to the word of the Lord" (xxxiv. 5).

The death of Moses thus showed both actually and typically that it was not possible to attain righteousness or be perfect (*i.e.*, complete) under the Old Covenant. Actually, it shows that no one could earn the promised land since Moses, the most unselfish or disinterested man (translated "meek" in Num. xii. 3) upon the face of the earth, who was so near to God that He spoke with him "face to face," and who once and again saved the sinning people from destruction by his intercession for them, could not enter because of his sin. Typically because Moses, who represented the Law as distinct from the Gospel, must be set aside and another (named Joshua, or "Saviour") take his place to lead them into the land which Moses could only see with his eye.

The book of Deuteronomy gives us the farewell discourses of Moses to the people who were to enter the land. Remember that all those men who had come out of Egypt were dead. Moses therefore briefly reviews their history, and the Law is rehearsed to them. Then he puts them under a new covenant (xxix. 1) and makes them learn the blessings and the cursings which should come upon them if they kept or failed to keep the law which he had rehearsed to them (xxvii. 11 *et. seq.*). He told them that in this law he had set before them "life and good, and death and evil," and said: "Choose life that thou mayest live . . . . in the land which the Lord sware unto thy fathers" xxx. 19). To help them, he asked them to rehearse this law every seven years at the feast of tabernacles (xxxi. 10).

The Lord shows Moses what the general history of the people will be after his death, and Joshua is formally set apart as his successor. Then at last, when everything is ready, the people are all gathered in an assembly, and Moses chants his farewell song (Chap. xxxii.) to them, in which he foretells them of their faithlessness, their punishment, and their restoration. In v. 21 he speaks of us; *cf.*, Rom. x. 19, and Hosea ii. xxiii.

Then he proceeds to take his last farewell of them. The twelve tribes were doubtless drawn up together with their heads and elders before them, perhaps ranged on the four sides of the Tabernacle as they were accustomed to camp. And Moses, as he passes before them on his way to the mountain, blesses each tribe by name, foretelling the main outline of the future of each tribe.

Then he goes on up the mountain, and after a time he passes from their sight, and is never seen again, until with Elijah he appears with the Saviour on the Mount of Transfiguration. No mark of his burying place was left, the Archangel disputes with Satan for his body (Jude 9), which indeed may not have been buried at all, but translated, as were Enoch and Elijah. It is only said that God buried him, and that no man knoweth of his sepulchre; probably not so much to keep his resting place from becoming a shrine, as some have supposed, as "to sustain the authority of the lawgiver, which without this honor, might have been impaired with the people, in consequence of his punishment."

Moses is easily the most commanding figure of the Old Testament. Like St. Paul in the New, he stands out as a plain example of what God can do with a man who gives up his whole life to Him. The best and greatest thing about Moses is his total disregard of himself. His greatest desire is that Jehovah's Name shall be glorious. In relation to the chosen people, he is zealous for the honor of God; as to the rest of the world, he is jealous for Israel as the Lord's chosen, bound to Him by a covenant so that any dishonor to them reflects upon His own honor. So (Ex. xxxii. 32) his beautiful prayer of self-oblivion shows him anxious lest the destruction of the people should bring discredit upon Jehovah's power. It was never himself or his own honor he was seeking. He refused to be made a nation to take the place of Israel. He was great because he was humble, even as Jesus taught that humility was the way to preëminence in His Kingdom.

Although Moses could not enter the promised land, yet he was permitted to see it with his eye. With something of supernatural vision, he saw the promised land divided among the tribes of the people he had led thither. "This scene has ever been a type of the visions of heaven, the earnests and foretastes, the heavenly experiences of the Christian's promised land which God gives to his people. The setting day is radiant with cloud-glories unseen even at noonday. God's Word has open windows through which shine glimpses of heaven and ideals of the blessed life. But these visions come after faithful service, and the ripening of the character in love and trust" (Peloubet).

Cecil Frances Alexander's "Burial of Moses" is interesting in connection with this lesson; especially the last stanzas:

"And had he not high honor?—
The hillside for a pall;
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock pines with tossing plumes
Over his bier to wave;
And God's own hand in that lonely land,
To lay him in the grave.

"In that strange grave without a name,
Whence his uncoffined clay
Shall break again—oh, wondrous thought!
Before the Judgment Day;
And stand with glory wrapped around
On the hills he never trod,
And speak of the strife that won our life,
With th' Incarnate Son of God.

"O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours
And teach them to be still.
God hath His mysteries of grace—
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE INDIVIDUAL IN ROMAN LAW.

To the Editor of The Living Church:

HAS not your reporter at the Church Congress given us an incorrect quotation of Prof. Leighton in one place? Did he say, "In Roman law the person was an *individual*," etc.?

Such a form of statement not only does not "fit in" with the rest of his excellent paper, it conforms still less with Roman law. Even a beginner in Roman law would know that the word was used in that law for the express purpose of signifying the very opposite of an individual as such. *Persona* means, in Roman law, an individual conceived *in some particular capacity,* status, or condition, abstracted from every other capacity, status, or condition—a meaning which, besides being good Roman law, seems to fit in much better with Prof. Leighton's further suggestions as to personality and social relationship. "The Law of Persons" was the law as to the *various* capacities or characters in which individuals came under the cognizance of the law, the law of status, *"Unus homo sustinet plures personas."*

"The word *persona* was never employed with the meaning of an individual being before the date of the empire, and but rarely by any Latin author afterwards. It probably only came to bear this meaning at all through a colloquial misuse of the technical legal term. It

may be confidently asserted that never at any time was the word used by a Latin author as meaning 'that which *per se* constitutes an individual, the individual that he is' " (Ball).

I hope that in the paper when printed in full, Prof. Leighton, whether an Hegelian or not, at least scans the vast field for thought as to how the word from this meaning *came* to be used to signify the individual being that unites all these *personae* of life in one personality. THOS. E. WINECOFF.

UNION THANKSGIVING SERVICES.

To the Editor of The Living Church:

THE following clipping may be seasonable. Sometimes declinations to attend Union Meetings are misreported or not thoroughly understood, and the Church thereby put in an un-Catholic point of view. All the religious bodies freely contribute to the news columns of our local press, and consequently the appropriateness of the following open letter was understood by all:

"ST. JOHN'S CHURCH.

"The pastor acknowledges an invitation from the Rev. Dr. Shepard to worship in the Reformed Church at the Union Service on Thanksgiving Day. If personal regard for the Doctor were the only thing to be considered, the invitation would be most gladly accepted. But the Church requires her priest to officiate at his own altar on that day, and the sun never sets on forty millions of Anglo-Catholics at divine worship. There is a perpetual sunrise on the same Prayer Book service whether in Honolulu, Manila, Calcutta, or Cairo. No matter how unfaithful the Church's communicants may be, probably not one of her 35,000 priests will, through personal sympathy, lead her children into strange pastures on that day. We love all Christ's people and stand for Church unity; but we do not want it like Barnum's 'happy family,' a lion, a dog, a cat, and a mouse all grinning at each other in the same cage one day in the year. We do not believe in a republic of denominations. We believe Christ founded a Kingdom, the Holy Catholic Church, one Lord, one Faith, one Baptism. We believe that all duly baptized Christians are members of that visible Church, however much they have wandered from home and set up religious housekeeping for themselves. We are glad to see our denominational friends unite and are unable to apprehend, if they have no principles to keep them apart on one day, why they should not unite in one church for 365 days, and all the year round teach Christianity instead of up-to-date religions.

"Appreciating the kindness of the pastor of the Reformed Church's invitation (and in three years' acquaintance he has been an unfailingly sympathetic friend), we are of the opinion that Church Unity of all God's people, Roman Catholic and Greek as well as 'Evangelical,' will best be promoted on Thanksgiving Day by unflinching loyalty to the ancient Faith of the Holy Catholic Church, 'as it was in the beginning, is now, and ever shall be, world without end. Amen.' "

" 'Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one Faith, one Birth;
One holy Name she blesses,
Partakes one Holy Food,
And to one hope she presses,
With every grace endued.' "

(Rev.) J. M. RICH.

THE "SPIRIT OF MISSIONS."

To the Editor of The Living Church:

IN THE present—and it is to be hoped, permanent interest in Missions, could the Board of Managers do anything which would more effectually aid the work than to put the *Spirit of Missions* into every family in the Church? Let those who will, pay for it, and send it gratuitiously to those who are—in the rector's opinion—unable to do so, or at present uninterested.

Many people take little interest in Missions because they know nothing about them. For the same reason they will not subscribe to the *Spirit of Missions*. Hence, no contributions. But they would read the magazine if it were sent them, and reading it, their interest would be excited. Interest being excited, contributions would follow.

Again, there are many, especially in our rural parishes, who simply cannot afford even the small amount of the subscription, who would give something to the cause of Missions if they had that very interesting publication in their hands. *I know whereof I speak.*

Such a course would help the rector. Instead of having, himself, to excite their interest by telling the story—a thing which few men can do successfully—he could appeal at once to that which they all know; and thereby save time and "waste motion."

It will be objected (1) that people will not read that which is given them at no cost. To which we answer, They will if it is attractive and interesting: and the *Spirit of Missions* is both. (2) That the expense is too great for the Board. It may be doubted if the expense would be very much greater than the cost of the multitude of gratuitious leaflets now published. People will not read tracts and leaflets—they will read a beautifully illustrated and attractive magazine. As a mere advertising agent it is far ahead of leaflets. And such a scheme as I propose, would, I believe, bring in far more revenue than would suffice to defray the cost.

Let it, like the apportionment scheme, be tried for two or three years as an experiment. I would suggest (1) that each rector be invited to send the names of such of his people as he may deem desirable; (2) that the magazine be sent from the office to each family or individual so named, with the intimation that the subscription will be gladly received if there is the ability and desire to pay it; or (3) as alternative to this, that the magazine be sent free for one or two years, and after that withdrawn unless paid for.

I have not seen this suggestion made by anyone, even at the Missionary Council. But it seems to me worth considering and therefore I submit it through your columns.

(Rev.) S. J. FRENCH.

Holy Trinity Parish, Caroline County, Maryland.

THE "EPISCOPAL CHURCH."

To the Editor of The Living Church:

THE 47th Bishop in the line of our American Episcopate was Horatio Southgate, a wise and learned man.

He was consecrated in 1844 as Missionary Bishop for Constantinople, and was in constant and fraternal relationship with the members of the Ancient Greek Hierarchy.

On one occasion, in speaking of the distinctions between the religious bodies in the United States, the good Prelate used the term "Episcopal Church" to designate our own communion. The old Greek Bishop with whom he was conferring, at first looked puzzled; but at length, when the tautological misnomer was repeated, he burst out, stroking his snow-white beard, in unmitigated surprise:

"Episcopal Church! Episcopal Church! Why, who ever heard of a Church which was not Episcopal?"

The moral of this record may not be mal-apropos, now that the committee on Name of the Church has gone to work.

Winston, N. C., Most truly yours,
Nov. 6th, 1902. HENRY D. LAW.

THE CHURCH AND SOCIALISM.

To the Editor of The Living Church:

BEFORE profitable discussion on any question is possible, it is absolutely necessary that men be agreed as to their terms. I did not say that Socialism was opposed to Christianity, or that Socialism and Anarchy were the same, but that thousands of workingmen were being swept into "a form of Socialism" which differed little from Anarchy. The philosophy of Socialism as held by the Christian Socialists, and others of that higher class of thoughtful men, is not the Socialism which one hears preached at the street corners, and spouted from soap boxes. I do not think the former is opposed to Christianity, however impracticable it may prove as a solvent for our modern misery. The Socialism one hears on the street corners; which appears also in much of the Socialistic literature which I am receiving by mail and messenger, is anti-Christian, and so, Anarchistic in its ultimate results.

It will be well also to remember that as there are different forms of Socialism, so there are various forms of Anarchy. All Anarchists are not murderers in purpose and heart. Like socialists, anarchists find the reasons for their existence in the anti-Christian selfishness of our modern civilization. To them, modern governments seem to exist chiefly for the protection of the property and privileges of the wealthy; and these again are grinding out the life and manhood of the masses, in their selfish greed of gain. And they have much evidence for their contention. Modern government in its concrete forms is not Christian. And the Church itself, in its concrete existence, is not free from the taint of this modern diabolism. The anarchist is not the only one responsible for Anarchy, even in its most vio-

lent form. But practically, the mildest form of Anarchy, the philosophic form, is in practical touch with the lower forms of Socialism; and the inevitable trend of both, wherever they separate themselves from the Church, is downward.

If Mr. Peterson will define his position as to Socialism I will cheerfully say whether I am opposed. So far as Socialism is the application of Christian ethics to our common life. I am myself a Socialist. But to the Socialism which repudiates the Christ of the Holy Gospels, and calls Him the product of oppressive ecclesiasticism, while it professes to cling to the teaching of Jesus the Socialistic Reformer, I must, of course, stand opposed. Mr. Peterson is mistaken as to my ignorance. I have a very fair knowledge of the various forms of Socialism, and some knowledge of various forms of anarchy. Philosophically, anarchy and socialism are opposed; practically the higher forms of the one and the lower forms of the other are in touch, working to the same end—chaos. John Williams.

Omaha, Neb., Nov. 8th, 1902.

THE DIVINE CHOICE OF THE MOTHER OF OUR LORD.

To the Editor of The Living Church:

THE view touching the Virgin's sanctification for her sacred function, which Dr. Briggs propounds, smacks of Pelagianism. He suggests that she was the perfect flower of a long and increasingly holy heredity, as if an evolution of perfect sanctity had taken place in her family as the result of faithfulness to the Jewish dispensation."

The above from Dr. Hall's review on Dr. Briggs' book, *The Incarnation of the Lord,* in The Living Church for Nov. 1st, suggests an interesting speculation as to whether the selection of the B. V. M. to be the Mother of God were arbitrary or not. My own conclusion is that it was not, but that she alone of all women was the one fitted for that preëminent honor and distinction. For one thus to be favored, it was essential that she should be the perfect flower of faith as far as it was possible for a member of a sinful race to be. We should naturally look for such an one to be the descendant of a Godly, righteous ancestry, being blessed with "holy heredity." I cannot see any objection against so thinking. St. Paul, when felicitating St. Timothy on his "unfeigned faith," expressly states that it "dwelt first in thy grandmother Lois and thy mother Eunice" (II. Tim. i. 5). At the time of the Annunciation, the faith of the B. V. could not have been greatly developed by trial, but she might have inherited larger capacities for faith than others, through having come of a preëminently faithful line. Such a "holy heredity" would necessarily be the result of faithfulness to the Jewish dispensation. How could it have been possible to have shown faith in a higher manner?

Thus at the Annunciation she was indeed highly endued with grace, and blessed among women, a fit instrument to be used in carrying out the Divine purpose in the Incarnation by the operation of the Holy Ghost. That she was sanctified like St. John the Baptist, "from the womb," I readily believe, also "that her sanctification, as well as that of St. John the Baptist, was in the eternal plan of God, an *effect of the Incarnation,* even though in temporal relations it anticipated its cause" (Hall, *Theological Outlines,* Vol. II., p. 99).

But this does not affect the view, except to strengthen it, that her sanctification might have begun, as Dr. O. W. Holmes said the education of a child should, "a hundred years before she was born." Her very purity would in great measure necessitate an ancestry of the pure in heart, and this could not be apart from faith.

In like manner concerning St. Joseph. The one who should stand in the relationship of an earthly father to the Incarnate Son of God, must likewise be preëminent in faith. His faith, like that of the B. V., would be greatly tried. We are distinctly told that he was a just or righteous man. His faith was shown in his unhesitating belief in the word spoken to him by the angel, and by his taking immediately the B. V. as his wife. Would he have been capable of such a high act of faith, unless he had previously been full of faith?

In both instances the selection was not arbitrary, but they were chosen because they were the very ones fitted for the awful responsibilities they were called upon to assume.

What I have written is merely a speculation or "pious opinion." If it be in any way contrary to the faith or the express teachings of the Church, I shall be most ready to abandon it unreservedly. Upton H. Gibbs.

Healdsburg, Cal., Nov. 4th, 1902.

SWEAT SHOP CONDITIONS.

To the Editor of The Living Church:

MY ATTENTION was called yesterday to an article entitled "A Visit to the East Side of New York: A Study of the American Jew," on page 717 of The Living Church, Sept. 27th, 1902. The article is a very bright one, and I can endorse almost every part of it except the last paragraph but one, which asks this question:

"May I not add, however, that the establishment of a Society for Discouraging the Purchase of Sweat-Shop Clothing would be another step taken in behalf of these poor people? We have had crusades against the less offensive Chinese laundry; now let us have one against the sweat-shop."

Your correspondent evidently does not know about the Society for the Advancement of the Interests of Labor that is carrying on a crusade against sweat-shops and has been for many years. For five years I have had the honor of holding the chairmanship of the Sweat-shop committee of that association, and we are in a perpetual crusade against the sweat-shop; and I shall be very glad, should you desire it, to send you an article upon the whole subject. Our work is not confined to New York, but any part of the United States where our Church goes, we think it our duty to develop this work. We do not publish a white list of tradesmen because we feel if a list is published, in the course of a few months a change may take place in the management, and important changes might be made, and the CAIL would then be responsible for introducing the very opposite of what it intends. I do not believe it is possible to keep a white list correct. The only security for proper conditions as to wages, hours, and sanitary conditions is the Union Label, such as the United Garment Makers, Ladies' Cloak Makers, etc., which are a guarantee that the best that is possible has been done; but any label of a private society is useless. Yours very truly,

Francis J. Clay Moran, B.D.,
Chairman of the Sweat-Shop Committee of C. A. I. L.

New York, Nov. 7th, 1902.

THE NEW DEAN OF WESTMINSTER ON THE STUDY OF THE GOSPELS.

To the Editor of The Living Church:

THE study of the gospels is of such supreme importance, and Dean Robinson's handbook is, I cannot but think, so valuable a guide, especially for the younger clergy, that I venture to express my regret at the contemptuous notice of it in your issue of Nov. 1st. The problems with which Dean Robinson deals have evidently never been made by your reviewer a subject of study. One of these is thus stated by Dean Robinson:

"Almost every section of St. Mark is found either in St. Matthew or in St. Luke, or in both of them. The order of St. Mark's incidents is, with hardly an exception, preserved either in one or both; that is to say, where St. Matthew deserts it St. Luke keeps it, and *vice versa.* And the phraseology of St. Mark is often preserved by both, and still more often by one where the other has changed it" (p. 14).

Is this true? Any of your readers can verify it with the Greek Testament. Take one single illustration of identity in language between St. Matthew and St. Mark. St. Mark xiii. 9-13 is almost identical with St. Matthew x. 17-22. The last two verses of the two passages are absolutely identical in words and in the order of them except that St. Matthew, as frequently elsewhere, uses δέ where St. Mark uses καί. This is simply an illustration of the identity of language that is found throughout. One of two conclusions manifestly follows from these facts: Either, as Dean Robinson holds, St. Matthew used St. Mark, or else both gospels incorporate an earlier document that has been lost, or perhaps, as others think, an exact oral tradition which in the first days of the Church was committed to memory.

There is also a like verbal identity between that part of St. Matthew which is not found in St. Mark, and the parallel passages in St. Luke's Gospel; and it is almost certain that St. Matthew and St. Luke draw upon an earlier document, or exact oral tradition. The identity in Greek between large parts of St. Matthew, St. Mark, and St. Luke clearly makes it impossible that St. Matthew's gospel is a translation from Hebrew or Aramaic.

Now the tradition about St. Matthew in the well known words of Papias preserved by Eusebius is that "Matthew composed the oracles in the Hebrew tongue, and each one interpreted

them as he could" (Lightfoot's *The Apostolic Fathers*, p. 529). Since internal evidence clearly proves that our present St. Matthew is not translated from Hebrew, we are left without any evidence except the title as to the authorship of our first gospel; for plainly our St. Matthew cannot be the one to which Papias bears witness. Dr. Sanday, indeed, with many others, supposes that our St. Matthew incorporates the original St. Matthew. In his valuable paper on Miracles at the Church Congress he writes:

"A writer at the present day who desires to proceed critically would not speak as most of us would speak, of the first three Gospels; he would speak rather of the three documents, or main authorities, out of which those Gospels are composed. He would speak, that is to say, of the Petrine tradition, embodied substantially in our St. Mark; of the Matthœan *Logia*, or collection of discourses, which gave its name to our present St. Matthew; and of the "Special Source," in addition to these, which has been incorporated into, and gives its distinctive character to, the Gospel of St. Luke."

The "Matthœan *Logia*" of Dr. Sanday is the same as "the non-Marcan Greek document of Dean Robinson.

"It is conceivable," he writes, "that the non-Marcan Greek document which St. Matthew and St. Luke used in common was originally written in Aramaic. If so, its authorship might be assigned to the Apostle Matthew, and thus we might account to some extent for the statements of Papias. But it must be remembered that this is a purely conjectural hypothesis" (p. 18; see also pp. 68, 69).

Will you permit me to protest against such language as this of your reviewer:

"Canon Robinson, like all the other writers of the critical school, seems to eliminate from his mind all belief in the inspiration of the Divine Scriptures, and to forget that God is really the author of His Book."

There is nothing in Dean Robinson's book to justify this charge. To use the words of Dr. Liddon:

"Popular language often assumes that inspiration must always create. But if this were true, there could be no such thing as inspired history. If history be the faithful record of facts, the function of inspiration in history must be limited to the grouping of facts, to the assigning to certain facts a relative prominence, above all to the selection, out of a large number of facts, of those facts which illustrate a particular aspect of higher truth. Popular language is apt to speak disparagingly of the copyist or the reporter. But the inspiring Spirit did not by any means abhor the work of the reporter or copyist; His inspiration consisted often enough in guidance to select from a large field only those materials which would best illustrate the truth He had in view, and to exhibit them in such wise as to secure this object most effectively" (*University Sermons*, Vol. II., p. 403).

There is nothing inconsistent with a belief in the inspiration of the gospels in the recognition that two of them at least, St. Matthew and St. Luke, are largely derived from earlier written sources. It may freely be admitted, indeed, that a careful comparison of the synoptic gospels may force one to modify preconceptions as to what inspiration involves. The late Prebendary Sadler would hardly be deemed a rationalist; yet in his *Commentary on St. Matthew* xxvii. 9, he writes:

"If the Evangelist wrote the word Jeremiah, meaning Zechariah, it only shows that the Inspiration of the Holy Ghost, which enabled him to give an account of the Life and Miracles and Sayings of Jesus Christ, which, in its combination, gives us the most perfect view of the Lord on record, was not vouchsafed to save him from slips of memory, which any ordinary reader of the New Testament can correct for himself. . . . Is it not better to believe that the Inspiration of the Evangelists was not given to save them from those natural mistakes of grammar, geography, chronology, citation, etc., into which all writers who are very full of their subject naturally fall; but to enable them to give that view of the Person, Life, and Acts of His Son, which was according to the will of the Father, and which consequently would only be given by the special guidance of the Spirit who knew His Will?"

The careful and exact study of the gospels such as Dr. Robinson deals with has been made possible for any one who reads Greek by the publication in 1880 of Rushbrooke's *Synopticon*. This splendid volume consists, first, of St. Mark's Gospel, and the parallel passages from St. Matthew and St. Luke arranged in three columns. The identical matter of the three gospels is printed in red type, while the matter common to any two is indicated by spaced type and capitals. Later is given the non-Marcan part of St. Matthew and the parallel passages from St. Luke, the identical matter indicated as before by special type. This publication has been the occasion of the increased study of the Synoptic problem in England during the last twenty years. To it we are indebted for the Rev. Arthur Wright's book on *The Composition of the Four Gospels*, his *New Testament Problems*, and his own valuable *Synopsis of the Gospels in Greek*, a less expensive book than Rushbrooke's *Synopticon*.

These books are all useful helps, as well as Dean Robinson's handbook, to what is the most important part of the priest's work, the study of our Lord's words and acts in the Gospels themselves, a work essential for one's own spiritual profit in meditation and also for the preaching of the Word, and the guidance of souls.

George B. Johnson.

Burlington, Vt., Nov. 8th, 1902.

THE MISSIONARY COUNCIL. A CORRECTION.

To the Editor of The Living Church:

I FIND that all the papers which I have seen misreport a certain phrase I used at the Missionary Council when suddenly called upon to make an address. In speaking of the needs in the Mission field, I said that we did not need "Miss Nancys and dawdlers," which is reported in the newspapers, "Miss Nancys and gardeners." I write because a good brother suggests in a recent letter that "gardeners" might keep my plot free from weeds!

Faithfully yours,

Sioux Falls, S. D., Nov. 7, 1902. W. H. Hare.

WHY NOT ASK THE WOMEN?

To the Editor of The Living Church:

I UNDERSTAND that the following resolution has been adopted by the Joint Committee on Proposed Change of Name of the Protestant Episcopal Church:

"*Resolved*, That the Secretary be directed to communicate to the Secretary of each Diocese and Missionary District a copy of the resolution under which this committee is acting, coupled with the statement that in pursuance of the direction contained in said resolution, 'to endeavor to ascertain as far as possible the mind of Churchpeople in general' concerning the subject of a proposed change of name, this committee before making any recommendation to the General Convention asks that at the next meeting of the convention or convocation of each Diocese or Missionary District, said convention or convocation be requested to inform this committee whether it does or does not desire that the name of the Protestant Episcopal Church in the United States of America shall be changed at this time, and if it does so desire, what name it wishes substituted therefor.

"*Resolved*, That each diocesan or convocation secretary be requested to communicate to the Secretary of this committee prior to October 1, 1903, any action of his convention or convocation upon the subject, together with a statement of the clerical and lay vote separately upon any definitive resolution that may have come before said convention or convocation.

"*Resolved*, That a copy of these resolutions be sent by the Secretary of this committee to every Bishop of this Church."

I would be glad to learn whether the women come under the head of "Churchpeople in general"? If they do not, why do they not? If they do, what effort is being made in this resolution to ascertain whether or not they wish the name of their Church changed? If no effort is being made, why is so much anxiety displayed concerning the desires of one-half of the "Churchpeople in general," namely, the men, and none at all concerning the wishes of the other half, namely, the women?

Marguerite du Pont Lee.

Washington, D. C., Nov. 8th, 1902.

The evil results of a failure to do the good do not stop with the offender himself. He who sins against himself sins against the universe. Sins of neglect especially are offenses against society. No other wrongs keep back human advancement like them. To be honest in business dealings, even scrupulous in the extreme, cannot fill the measure of any man's duty. The world demands helpfulness as well as honesty. He who keeps strictly within the limits of the law, and yet, with all his knowledge and power, leaves his brothers to shift for themselves, may seem to some to serve God shrewdly, having the good things of the present life with the promise of the wealth of the life to come. But he will find, some day, that he has not learned the alphabet of duty, and that the heaven he has worked for is no heaven for him. He has not exceeded the righteousness of the Scribes and Pharisees.—*A. F. Bailey.*

A little fresh-air waif was spending his first day in the country. When the cows came up in the evening to be milked, he went down to the barnyard with his host to see the operation. The cows were standing about placidly, and as is their custom at that time of day, were contentedly chewing their cuds. The boy watched the milk-maids at work, and his eyes dwelt with growing wonder on the ceaseless grind of the cows' jaws. At length he turned to his host, and said: "Do you have to buy gum for all these cows?"—*Exchange.*

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

Copyright 1902 by Fleming H. Revell Co.

CHAPTER IX.

BEFORE going to her room the mother slipped up quietly to the loft and found Thomas lying in his bunk, dressed and awake. He was still puzzling out his ethical problem. His conscience clearly condemned him for his fight with the master, and yet, somehow he could not regret having stood up for Jimmie and taken his punishment. He expected no mercy at his father's hands next morning. The punishment he knew would be cruel enough, but it was not the pain that Thomas was dreading; he was dimly struggling with the sense of outrage, for ever since the moment he had stood up and uttered his challenge to the master, he had felt himself to be different. That moment now seemed to belong to the distant years when he was a boy, and now he could not imagine himself submitting to a flogging from any man, and it seemed to him strange and almost impossible that even his father should lift his hand to him.

"You are not sleeping, Thomas," said his mother, going up to his bunk.

"No, mother."

"And you have had no supper at all."

"I don't want any, mother."

The mother sat silent beside him for a time, and then said, quietly, "You did not tell me, Thomas."

"No, mother, I didn't like."

"It would have been better that your father should have heard this from—I mean, should have heard it at home. And—you might have told me, Thomas."

"Yes, mother, I wish now I had. But, indeed, I can't understand how it happened. I don't feel as if it was me at all." And then Thomas told his mother all the tale, finishing his story with the words, "And I couldn't help it, mother, at all."

The mother remained silent for a little, and then, with a little tremor in her voice, she replied: "No, Thomas, I know you couldn't help it, and I—"here her voice quite broke—"I am not ashamed of you."

"Are you not, mother?" said Thomas, sitting up suddenly in great surprise. "Then I don't care. I couldn't make it out well."

"Never you mind, Thomas, it will be well," and she leaned over him and kissed him. Thomas felt her face wet with tears, and his stolid reserve broke down.

"Oh mother, mother, I don't care now," he cried, his breath coming in great sobs. "I don't care at all." And he put his arms round his mother, clinging to her as if he had been a child.

"I know, laddie, I know," whispered his mother. "Never you fear, never fear." And then, as if to herself, she added, "Thank the Lord you are not a coward, whatever."

Thomas found himself again without words, but he held his mother fast, his big body shaking with his sobs.

"And, Thomas," she continued, after a pause, "your father—we must just be patient." All her life long this had been her struggle. "And—and—he is a good man." Her tears were now flowing fast, and her voice had quite lost its calm.

Thomas was alarmed and distressed. He had never in all his life seen his mother weep, and rarely had heard her voice break.

"Don't, mother," he said, growing suddenly quiet himself. "Don't you mind, mother. It'll be all right, and I'm not afraid."

"Yes," she said, rising and regaining her self-control, "it will be all right, Thomas. You go to sleep." And there were such evident reserves of strength behind her voice that Thomas lay down, certain that all would be well. His mother had never failed him.

The mother went downstairs with the purpose in her heart of having a talk with her husband, but Donald Finch knew her ways well, and had resolved that he would have no speech with her upon the matter, for he knew that it would be impossible for him to persevere in his intention to "deal with" Thomas, if he allowed his wife to have any talk with him.

The morning brought the mother no opportunity of speech with her husband. He, contrary to his custom, remained until breakfast in his room. Outside in the kitchen, he could hear Billy Jack's cheerful tones and hearty laugh, and it angered him to think that his displeasure should have so little effect upon his household. If the house had remained shrouded in gloom, and the family had gone about on tiptoes and with bated breath, it would show no more than a proper appreciation of the father's displeasure; but as Billy Jack's cheerful words and laughter fell upon his ear, he renewed his vows to do his duty that day in upholding his authority, and bringing to his son a due sense of his sin.

In grim silence he ate his breakfast, except for a sharp rebuke to Billy Jack, who had been laboring throughout the meal to make cheerful conversation with Jessac and his mother. At his father's rebuke Billy Jack dropped his cheerful tone, and avoiding his mother's eyes, he assumed at once an attitude of open defiance, his tones and words plainly offering to his father war, if war he would have.

"You will come to me in the room after breakfast," said his father, as Thomas rose to go to the stable.

"There's a meeting of the trustees at nine o'clock at the schoolhouse at which Thomas must be present," interposed Billy Jack, in firm, steady tones.

"He may go when I have done with him," said his father, angrily, "and meantime you will attend to your own business."

"Yes sir, I will that!" Billy Jack's response came back with fierce promptness.

The old man glanced at him, caught the light in his eyes, hesitated a moment, and then, throwing all restraint to the winds, thundered out, "What do you mean, sir?"

"What I say. I am going to attend to my own business, and that soon." Billy Jack's tone was quick, eager, defiant.

Again the old man hesitated, and then replied, "Go to it, then."

"I am going, and I am going to take Thomas to that meeting at nine o'clock."

"I did not know that you had business there," said the old man, sarcastically.

"Then you may know it now," blazed forth Billy Jack, "for I am going. And as sure as I stand here, I will see that Thomas gets fair play there, if he doesn't at home, if I have to lick every trustee in the section."

"Hold your peace, sir!" said his father, coming nearer him. "Do not give me any impertinence, and do not accuse me of unfairness."

"Have you heard Thomas' side of the story?" returned Billy Jack.

"I have heard enough, and more than enough."

"You haven't heard both sides."

"I know the truth of it, whatever, the shameful and disgraceful truth of it. I know that the countryside is ringing with it. I know that in the house of God the minister held up my family to the scorn of the people. And I vowed to do my duty to my house."

The old man's passion had risen to such a height that for a moment Billy Jack quailed before it. In the pause that followed the old man's outburst the mother came to her son.

"Hush, William John! You are not to forget yourself, nor your duty to your father and to me. Thomas will receive full justice in this matter." There was a quiet strength and dignity in her manner that commanded immediate attention from both men.

The mother went on in a low, even voice, "Your father has his duty to perform, and you must not take upon yourself to interfere."

Billy Jack could hardly believe his ears. That his mother should desert him, and should support what he knew she felt to be injustice and tyranny, was more than he could understand. No less perplexed was her husband. As they stood there looking at each other, uncertain as to the next step, there came a knock at the back door. The mother went to open it, pausing on her way to push back some chairs and put the room to rights, thus allowing the family to regain its composure.

"Good morning, Mrs. Finch. You will be thinking I have slept in your barn all night." It was Long John Cameron.

"Come away in, Mr. Cameron. It is never too early for friends to come to this house," said Mrs. Finch, her voice showing her great relief.

Long John came in, glanced shrewdly about, and greeted Mr. Finch with great heartiness.

"It's a fine winter day, Mr. Finch, but it looks as if we might have a storm. You are busy with the logs, I hear."

Old Donald was slowly recovering himself.

"And a fine lot you are having," continued Long John. "I

was just saying the other day that it was wonderful the work you could get through."

"Indeed, it is hard enough to do anything here," said Donald Finch, with some bitterness.

"You may say so," responded Long John, cheerfully. "The snow is that deep in the bush, and—"

"You were wanting to see me, Mr. Cameron," interrupted Donald. "I have a business on hand which requires attention."

"Indeed, and so have I. For it is—"

"And indeed, it is just as well you and all should know it, for my disgrace is well known."

"Disgrace!" exclaimed Long John.

"Ay, disgrace. For is it not a disgrace to have the conduct of your family become the occasion of a sermon on the Lord's Day?"

"Indeed, I did not think much of yon sermon, whatever," replied Long John.

"I cannot agree with you, Mr. Cameron. It was a powerful sermon, and it was only too sorely needed. But I hope it will not be without profit to myself."

"Indeed, it is not the sermon you have much need of," said Long John, "for every one knows what a—"

"Ay, it is myself that needs it, but with the help of the Lord I will be doing my duty this morning."

"And I am very glad to hear that," replied Long John, "for that is why I am come."

"And what may you have to do with it?" asked the old man.

"As to that indeed," replied Long John, coolly, "I am not yet quite sure. But if I might ask without being too bold, what is the particular duty to which you are referring?"

"You may ask, and you and all have a right to know, for I am about to visit upon my son his sins and shame."

"And is it meaning to wheep him you are?"

"Ay," said the old man, and his lips came fiercely together.

"Indeed, then, you will just do no such thing this morning."

"And by what right do you interfere in my domestic affairs?" demanded old Donald, with dignity. "Answer me that, Mr. Cameron."

"Right or no right," replied Long John, "before any man lays a finger on Thomas there, he will need to begin with myself. And," he added, grimly, "there are not many in the county who would care for that job."

Old Donald Finch looked at his visitor in speechless amazement. At length Long John grew excited.

"Man alive!" he exclaimed, "it's a quare father you are. You may be thinking it disgrace, but the section will be proud that there is a boy in it brave enough to stand up for the weak against a brute bully." And then he proceeded to tell the tale as he had heard it from Don, with such strong passion and such rude vigor, that in spite of himself old Donald found his rage vanish, and his heart began to move within him toward his son.

"And it is for that," cried Long John, dashing his fist into his open palm, "it is for that that you would punish your son. May God forgive me! but the man that lays a finger on Thomas yonder will come into sore grief this day. Ay, lad," continued Long John, striding toward Thomas and gripping him by the shoulders with both hands, "you are a man, and you stood up for the weak yon day, and if you efer will be wanting a friend, remember John Cameron."

"Well, well, Mr. Cameron," said old Donald, who was more deeply moved than he cared to show, "it may be as you say. It may be the lad was not so much in the wrong."

"In the wrong?" roared Long John, blowing his nose hard. "In the wrong? May my boys ever be in the wrong in such a way!"

"Well," said old Donald, "we shall see about this. And if Thomas has suffered injustice it is not his father will refuse to see him righted." And soon they were all off to the meeting at the school house.

Thomas was the last to leave the room. As usual, he had not been able to find a word, but stood white and trembling, but as he found himself alone with his mother, once more his stolid reserve broke down, and he burst into a strange and broken cry, "Oh, mother, mother," but he could get no further.

"Never mind, laddie," said his mother, "you have borne yourself well, and your mother is proud of you."

At the investigation held in the school-house, it became clear that, though the insubordination of both Jimmie and Thomas was undeniable, the provocation by the master had been very great. And though the minister, who was superintendent of instruction for the district, insisted that the master's authority must, at all costs, be upheld, such was the rage of old Donald Finch and Long John Cameron that the upshot was that the master took his departure from the section, glad enough to escape with bones unbroken.

[*To be continued.*]

AT HOME WITH THE POOR.

BY MARY JOHNSON SHEPPERSON.

PERSONALLY, I find the poor not different from other people. They have the same faults, the same virtues, but *not* the same helps. Many tenements have no hot water, and yet we expect perfect cleanliness. Would you like to wash clothes in small detachments, waiting for more boiling water? One woman, to have water, rose Monday between two and three. The water supply was poor, hence, "first come, first served."

The greatest poverty seems to be among the foreign element. The English are fairly comfortable, and the Swedes are usually clean and thrifty. Many homes are gay with colored prints, family portraits, and slips of plants in cans or boxes. The family pet—the dog or cat—is also present, sometimes in numbers. Much food is, however, as a rule, wasted.

A Sister in one of our largest parishes in Brooklyn, told me that she had perhaps three or four really economical housewives! "Crime," it has been said, "would be materially lessened by proper food." I know of one family who lived solely on boiled potatoes, bread, and now and then soup-meat. This is the regulation diet of most of the poor. These people were fairly educated English. The six all slept, cooked, and washed in one room and an alcove! The kitchen was too cold for use in the winter. One child developed rickets, and in spite of hospital and convalescents' home, died. The boy spent some weeks in a country home. At first afraid of all vegetables, he soon ate heartily.

Two girls lived one week on $1.38 for food; many have only 50 cents a head. Three breakfasted quite regularly on bread and *half* a potato, fried in slices to "make it go further." A 5-cent can of soup, watered, gave them three *hearty* meals. A 6-cent can of condensed milk lasted "forever," for one teaspoonful with water, made a pitcherful! One girl became so weak that she retained any nourishment with difficulty. She used to go to sleep chewing her handkerchief for hunger. For another family, meat so tough that the butcher had to mince it, was a great treat.

One girl slept in a room so dark that even in the day-time, a light was used in order to move about in safety. The window opened on an air-shaft, and through a pipe near the window, the garbage for the entire house was poured. It was winter, but the room had no heat, and one's breath congealed upon entering. The girl could only whisper from weakness and a severe cold. A baby was found in a home as cold.

One girl's bed was too narrow for her to turn; her garments served as mattress.

One woman only asked help when her child was starving. It had lost the use of both limbs. Her baby might have lived, had she had aid before.

The poor are often very kind. One woman with seven small children regularly cared for another, while the mother was at work.

As for sewing: this is usually most crude. There is an indifference to proper care for clothes which is most disheartening. I must not forget, however, the mother who made two dresses and caps for her little girls from the silk lining of a skirt, which she relined for herself with cheap material.

Liquor causes much poverty, but drink, in turn, is often caused by sorrow. "My father's head and body were brought home severed, from the railroad terminus, where he worked," said one, "and I drink so as not to see it." One woman's husband was brought home from the Spanish war, insane. Her mother was a widow, totally blind.

The work of helping is full of encouragements, when we consider these obstacles, and the awful and binding power of sin. One woman, from a *dark* inner-court tenement, the walls green with mould, was so severely injured by her intoxicated husband, that she was sent to a hospital, and the two children to a "home." When well, she went into service, and had but three places in thirteen years. She now has a lodging house filled; the girl helps with the house-work, and the boy earns $12 a week in a wholesale creamery. All have bank-books. When the girl was too old for the "home," the house was offered all furnished, for a very low figure. Truly, the Lord is wonderful in working! Yet, for years the mother had begged, and the plan for a week's

outing was once dropped, because she was not sober. The little girl was alive with vermin, when she entered the "home."

Another woman, taken from a similar life, is now living comfortably. Her only garments, even in winter, were a skirt, a shawl, and shoes. One, who was a very wild young girl, has now been caring for a younger sister for more than twelve years. The memory of her mistress' little girls brought her to Christ. The change in both lives was not known for years to the Christian worker.

Doubtless, heaven will give us many such surprises. Let us then, "be not weary in well-doing, for in *due* season we shall reap." Remember, we are "fellow-workers with God," "fellow-helpers to the Kingdom" of His dear Son.

The Family Fireside

LINES WRITTEN ON A MUTUAL ACQUAINTANCE.

Old Winter has arrived in town,
He came last night by the express,
And though he hasn't told his plans,
He'll make a lengthy stay, I guess.

I met him on my way to church;
He joined me with a frigid smile,
In vain I hoped to see him thaw,
Although he walked with me a mile.

In fact he hasn't changed at all:
He's just the same hard, crusty fellow,
And will be to the end of time,
No age will ever make him mellow.

—Felix Connop.

BAYONETS AND BLANKET SHEETS.

By Roland Ringwalt.

IN OUR Philippine troubles and in the South African war, ill-feeling between military officers and newspaper correspondents often arises. The shoulder-straps dislike to give out news, and the newspaper men are bent on getting it. It should be remembered that there are two sides to this question.

No one will deny that the late Archibald Forbes understood the feelings of soldiers and of journalists. He had been a soldier before he entered on his life work, and he knew the spirit that rules the camp and the garrison. In one of his finest passages Forbes describes the modern thirst for news, the readiness to spend fortunes and run hazards to get the latest tidings from the seat of war. He recognizes this, and decides that society has come to look upon news as one of the necessities of life. "But," he adds, "if I were a General I would not take a command unless I could order that every correspondent within ten miles of the camp should be shot." These are sharp words from a man whose genius made the term "war correspondent" famous, and whose noble paragraphs and columns tempted many a bright lad to enter on a newspaper career.

In quiet homes the newspaper is sometimes the only excitement, and it is becoming more and more prized. The humane sentiment of peaceful years is constantly desiring to see another and yet another form of oppression dragged out into clear light to meet its doom. Newspapers have done much to abolish the cruel discipline that once marked armies and fleets. In fact, dread of newspaper censure has sometimes led to weakness when sternness would have been to the interest of the service. The brute who would tyrannize over his subordinates, the contractor who would rob and starve his victims, and the idler who would shirk his duties, are restrained by the constant terror that a merciless pen and an unresting camera are doing the work that millions of eyes will see. A school-boy must be dull indeed, if he cannot hold the attention of his debating club while he talks of the reforms accomplished and the evil daily prevented by the newspapers.

On the other side, the genuine military man is apt to hate premature announcements of his plans. Much depends on promptness and silence. He fears that some loose-tongued officer will talk, and talk again, and then talk to prove that he did not talk exactly the way he was reported as talking. Indiscreet speeches, not reported with perfect fidelity, and not perfectly understood by the readers, may cause disorder in the ranks. It is as natural that a commanding general should want to keep news as that a correspondent should want to spread it. No one who studies passionate invective can forget the terrible sentences in which the angry Sherman denounced the sensation-mongers of the war for the Union. The stern Meade was never forgiven for his policy toward correspondents whom he believed to be impairing the discipline of the army. But it is not always remembered that the mild McClellan used language almost as severe as that of Sherman. When all things are considered, it is not amazing that army officers should look at the matter from one standpoint, and correspondents from another.

Forbes saw the inner workings of English, French, German, Russian, and Turkish armies. He was right in saying that modern civilization is going to have news. The wheels will not be turned back. But there will be friction, and it would be unjust to cast the blame wholly upon the men in uniforms. Civilization, as we understand it, cannot move without constant news of peace and war, of all important movements of the race. At the same time the race has never discovered an unmixed blessing, and never will. Harm has been done by suppressing important news altogether, and harm has been done by publishing garbled and inaccurate statements. In every future war the old trouble is likely to re-appear. Justice, honor, fair play on both sides will solve the problem; but it will not be solved by extreme partisans on either side.

AN EXCELLENT STAIN FOR FLOORS.

By Kentuckienne.

I AM GETTING many earnest inquiries from housewives now every mail for substitutes for hardwood floors. So many are considering having them from a health standpoint. A reader of the household in The Living Church desires a simple, inexpensive recipe for staining her dining-room floor. I will give one that I have used myself, which can be mixed at home, as follows:

Put a tablespoonful of burnt-umber into a pint of linseed oil; stir it up well and apply it to the floor with a paint brush. Prepare the floor nicely, first by filling all the cracks between the boards, and do not use lye or strong suds to wipe it up. It leaves the surface uneven. You prepare a warm soft suds of rain water and pearline and wipe it up quickly and dry evenly. Then apply the stain, and after a few days, put on a second coat, which improves it. When you wish to wipe the dust and dirt from it, just wet a woolen cloth with coal oil and wipe it clean, and polish dry with a woolen cloth. Keep two on hand for this purpose. Your floors will be very pretty.

HOUSEHOLD HINTS.

IN THE END of broom handles fasten a picture screw by which to hang them. Their shape is thus perfectly retained.

IT IS SAID that if knives and dishes are thoroughly heated when dry the disagreeable odor of onion will be at once removed.

WHEN threading a needle always put through the eye of the needle the end which came off the spool first. You will wonder why the thread doesn't knot.

IN A SICK ROOM, heated by a furnace, a grateful relief is given, especially in fevers, and where breathing is difficult, by hanging towels wrung from clean cold water near the register.

A GOOD REMEDY for hoarseness is to beat the white of an egg to a stiff froth, add two tablespoonfuls of sugar, the juice of one lemon, and a glass of warm water. Gargle the throat.

THE BEST WAY to remove oil from flannel is to moisten it in warm water and sprinkle over a little baking soda, then wash it in weak soapsuds. If this does not remove it the first time, try the second.

A WELL-KNOWN DECORATOR says that lace curtains should be put through coffee-water when laundered to give them a creamy appearance. A blue-white curtain is not to be tolerated by the artistic woman.

POLISHED FLOORS should be rubbed two or three times with linseed oil and then polished every week with turpentine and beeswax. The oftener oil is rubbed in to begin with, the darker the boards will be.

TO MAKE a mustard plaster for young children, mix one teaspoonful of mustard and three of wheat flour with water to the consistency of a stiff batter, and apply between soft muslin cloths. For adults, one part of mustard to two of flour.

NIGHT SWEATS may be arrested by sponging the body at night with very hot water. It is a great help also toward toning up the skin to rub the body briskly in the morning with a bathing towel wrung out of salt water. The salt enters the pores and stimulates the skin to healthy action.

The Living Church.

RATES FOR DISPLAYED ADVERTISING.

Three columns to page. Length of column, 160 lines. Width, 2⅝ inches. 14 agate lines to the inch.

Display Rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Address all communications relating to this department to Mr. C. A. Goodwin, Advertising Manager, 153 La Salle St., Chicago.

CLASSIFIED ADVERTISEMENTS.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

✠

Nov. 1—Saturday. All Saints' Day.
" 2—Twenty-third Sunday after Trinity.
" 7—Friday. Fast.
" 9—Twenty-fourth Sunday after Trinity.
" 14—Friday. Fast.
" 16—Twenty-fifth Sunday after Trinity.
" 21—Friday. Fast.
" 23—Sunday next before Advent.
" 28—Friday. Fast.
" 30—First Sunday in Advent.

KALENDAR OF COMING EVENTS.

Nov. 19—Dioc. Conv., New Hampshire.
" 30—Advent Missionary Meetings, New York, begin.
Dec. 2—Dioc. Synod, Springfield.

Personal Mention.

The address of the Rev. Edward E. Atkinson is changed from Cambridge, Mass., to St. Paul's School, Concord, N. H., at which he enters upon the work of a master.

The Rev. Chas. L. Barnes of Baraboo, Wis., has accepted a call to the rectorship of St. Paul's Church, San Diego, Cal., in succession to Bishop Restarick.

The address of the Rev. A. Beatty, D.D., is changed from Newton, Kansas, to 822 Topeka Ave., Topeka, Kans.

The Rev. Wm. Henry Bowers has resigned the charge of Christ Church, Eastport, Maine. His address is 1432 Pine St., Philadelphia.

The address of the Rev. John Gregson is changed from Wiscasset, Maine, to Littleton, N. H.

The Rev. G. Heathcote Hills, late of Christ Church, St. Joseph, Mo., has accepted a call as assistant in St. Luke's Church, Atlanta, Ga.

The Rev. Louis Bennington Howell of Trenton, N. J., has accepted a call to St. John's Church, Boonton, N. J., and should be addressed accordingly.

The Rev. Chas. D. Lafferty is rector of St. Thomas' Church, Port Clinton, Ohio, with charge of Catawba Island.

The Rev. Philip H. Linley, late of Hastings, Minn., has accepted charge of St. John's Church, Elkhorn, Wis., and is now in residence.

The Rev. Charles H. Lockwood, rector of St. John's Church, Helena, Ark., has declined the rectorship of Grace Church, Paducah, Ky.

The address of the Rev. Hugh Maguire is changed from Blackwell's Island, New York, to 12th Ave., bet. 58th and 59th Sts., Brooklyn Borough, New York City.

The Rev. W. H. Mitchell, late of Alabama, is in charge at Chicago Heights, Ill.

The Rev. Horace T. Owen, late of Trinity parish, New York City, has become rector of St. Athanasius', Burlington, N. C.

The Rev. Aaron F. Randall has resigned St. John's Church, Hiawatha, Kansas, and accepted St. Matthew's Church, Newton, Kansas, succeeding the Rev. Dr. Beatty.

The Rev. Harry Ransom of St. Andrew's Church, Buffalo, N. Y., has sailed for Europe on the *Celtic*, to be gone until Christmas. All communications during his absence may be sent to 2203 K Street N.W., Washington, D. C.

The address of the Rev. Frederick A. Reeve is 816 N. Eutaw St., Baltimore, Md.

The address of the Rev. C. H. W. Stocking, D.D., is Oil City, Pa.

The address of the Rev. Irenaeus Trout is changed from Thayer, Mo., to Gulfport, Miss.

The Church of the Advent, Boston, has extended a unanimous call to the Rev. Wm. H. Van Allen, Elmira, N. Y., to be their rector.

The Rev. Henry Willmann has resigned his charge at Hartland, Wis., and accepted a curacy at St. Mark's, Jersey City, with charge of St. Matthew's mission.

ORDINATIONS.

Deacons.

California.—On Wednesday, Nov. 5, in Grace Church, San Francisco, Mr. J. E. Forsyth was made deacon by the Rt. Rev. W. F. Nichols, D.D., acting for the Bishop of Virginia. Mr. Forsyth is at present associated with the Cathedral staff of this Diocese, and in charge of the work at Sonora and parts adjacent.

Kansas.—On Sunday, Nov. 2nd, in Grace Cathedral, Topeka, Bishop Millspaugh admitted Mr. Arthur S. Freese to the order of Deacons. The sermon was preached by the Dean, the Rev. James P. De Bever Kaye, and the candidate was presented by the Rev. Archibald Beatty, D.D. Mr. Freese has taken missionary work in Southern Kansas—Neodesha, Independence, Cherry Vale, and Severy.

DIED.

Kendall.—Died Nov. 3, in St. Luke's Hospital, San Francisco, Calif., Mrs. Mary L. Kendall, widow of David W. Kendall, and sister of Mrs. John J. Faude. Interment at Plymouth, Ind.

Murphy.—Died Oct. 27th, 1902, at St. Mark's Hospital, Salt Lake City, Utah, of heart failure, Mary E., the dearly beloved wife of the Rev. P. Murphy, rector of Trinity Church, Pocatelo, Idaho.

Her end was peace.

Newell.—Entered into the rest of Paradise, at Christ Church rectory, Markdale, Ontario, Nov. 5th, 1902, in the 15th year of her age, Annie Ethleen, beloved daughter of the Rev. J. R. and Annie L. Newell.

Grant her, O Lord, eternal rest, and may light perpetual shine upon her!

IN MEMORIAM.

Edwin Mitchell.

Entered into rest at Cremona, St. Mary's County, Md., Edwin Mitchell, in the 38th year of his age.

In the death of Mr. Mitchell, a life of singular purity and probity has finished its course. Intellectually strong, devoted to his profession, he labored not more to lay foundations than he gave diligence to lay the enduring foundation of a righteous life. Called away from a busy career by ill health, he accepted the trial as the wisdom of God, and no murmur or question passed his lips during his long illness. And he met death in the same calm and courageous spirit.

As we laid his mortal remains in the quiet churchyard of All Faith, at noon of a beautiful October day, the Psalmist's words came to mind: "Who shall ascend into the hill of the Lord, or who shall rise up in his holy place? Even he that hath clean hands and a pure heart."

COMPLIMENTARY RESOLUTIONS.

The following resolution was passed at the meeting of the Southern Convocation of the Diocese of Michigan, held at Ann Arbor, Oct. 7th.

Moved by the Rev. Wm. Gardam, rector of Ypsilanti, and carried unanimously by rising vote:

"The Southern Convocation desires to place on record its profound regret that the Rev. Royal G. Balcom has severed his long connection with St. Paul's, Jackson, and the Southern Convocation. His long ministry among us has been a benediction, not only to that city but to the whole Diocese. He has been a pattern to his brethren in all the interests that enter into a clergyman's life. He has been honored by his brethren in being elected to the most honorable positions in the gift of the Diocese, and he has honored the Diocese in the many services he has rendered. He is loved and revered as few of us can lay any claim to. He has made made a large place in the life of the Church in Michigan and we express in this imperfect way, our love and admiration for him as a man, our gratitude for his most successful and blessed ministry in St. Paul's, Jackson, and our best and most loving wishes for the many years of service which we trust are to be his in the future."

WANTED.

Positions Offered.

In an eastern parish.—A curate. Young man (unmarried), in vigorous health. Priest preferred. Sound Churchman. Apply, by letter only, giving references, salary required, etc., to Zeta, care Diocesan House, 1 Joy St., Boston, Mass. The advertiser reserves the right of not replying according to his judgment.

Positions Wanted.

Organist and choirmaster. — Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address Organist, 124 Poningoe St., Port Chester, N. Y.

Organist and choirmaster of ability and experience (3 years in St. Paul's Church, Washington, D. C.) wishes a position in Chicago, or the West. Address W. B. Atkinson, 1613 19th St. N.W., Washington, D. C.

MISCELLANEOUS.

St. Margaret's School of Embroidery, Boston, is closed for the year, as Sister Theresa is absent on account of illness.

Communion wafers and sheets. Send for samples. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

BOOKS WANTED.

by The Young Churchman Co., Milwaukee: *Handy Commentary*, Galatians; Bennett's *Church's Broken Unity*, Vol. III.

The Living Church, Nov. 12, 1898. Mrs. A. A. Tufts, Camden, Ark.

The General Clergy Relief Fund

of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," **without regard to age, diocese, or payment of premium or contributions,** more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends **Quinquagesima Sunday** for an annual offering from each church; that a **Percentage of the Communion Alms** be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as **the only two general, official societies** so provided for—The Church's WORK and Her WORKERS. *See Canon 8, Title 3.*

Is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: The Rt. Rev. O. W. Whitaker, D.D., LL.D., President; The Rt. Rev. Chauncey B. Brewster, D.D.; The Rev. Morgan Dix, D.D.; The Rev. Reese F. Alsop, D.D.; Mr. William Alexander Smith; Mr. Elihu Chauncey, Sec'y; Mr. George C. Thomas; (Mr. Geo. G. Williams, Treas.)

Central Office, THE CHURCH HOUSE

Twelfth and Walnut Streets, Philadelphia

Rev. ALFRED J. P. McCLURE, Ass't Treas.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

The Coming City. By Richard T. Ely, Ph.D., LL.D., Professor of Political Economy and Director of the School of Economics and Political Science in the University of Wisconsin, author of *Socialism and Reform, Monopolies and Trusts,* etc. Price, 60 cents net.

Heidi. By Johanna Spyri. Fully illustrated. Price, 60 cents.

What is Worth While Series:

Immensee. By Theodor Storm. Translated by Bertha M. Schimmelfennig. Price, 28 cents net.

The Cardinal Virtues. By William DeWitt Hyde, President of Bowdoin, College. Price, 28 cents net.

Daily Maxims from Amiel's Journal. Edited by Orline Gates. Price, 28 cents net.

Ways of Well Doing. By Humphrey J. Desmond. Price, 28 cents net.

If I were a College Student. By Charles F. Thwing, LL.D. Price, 28 cents net.

In Perfect Peace. By the Rev. J. R. Miller, D.D. Price, 28 cents net.

Light Ho, Sir! By Frank T. Bullen. Price, 28 cents net.

The Adventures of Baron Munchausen. By Rudolph Eric Raspe. Price, 60 cents.

The Golden Hour Series: Price, per volume, 50 cents net.

The Wonder Ship. By Sophie Swett.
Whispering Tongues. By Homer Green.
Molly. By Barabara Yechton.
The Child and the Tree. By Bessie Kenyon Ulrich.
Daisies and Diggleses. By Evelyn Raymond.
Miss De Peyster's Boy. By Etheldred B. Barry.
A Little Dusky Hero. By Harriet T. Comstock.
How the Twins Captured a Hessian. By James Otis.
The I Can School. By Eva A. Madden.
The Caxton Club. By Amos R. Wells.
Master Frisky. By Clarence W. Hawkes.

Rabbi Ben Ezra. By Robert Browning. With supplementary illustrative Quotations and an Introduction by William A. Slade. Price, 50 cents net.

The Elegy of the Faith. A Study of Alfred Tennyson's *In Memoriam.* By William Rader. Price, 50 cents net.

To-day and To-morrow. By J. R. Miller, D.D. Price, 50 cents net.

CHARLES SCRIBNER'S SONS. New York.

The Grounds of Theistic and Christian Belief. By George Parke Fisher, D.D., LL.D. Price, $2.50.

A History of the *Babylonians and Assyrians.* By George S. Goodspeed, Ph.D., Professor of Ancient History in the University of Chicago, with a Map and Plans. Price, $1.25 net.

A Captured Santa Claus. By Thomas Nelson Page. With illustrations by W. L. Jacobs. Price, 75 cts.

The Little White Bird, or Adventures in Kensington Gardens. By J. M. Barrie. Price, $1.50.

The Blue Flower. By Henry Van Dyke. *Illustrated.* Price, $1.50.

FLEMING H. REVELL CO. Chicago.

Down in Water Street. A Sequel to the Life of Jerry McAuley. By Samuel H. Hadley, of the Old Jerry McAuley Mission. Price, $1.00.

Soo Thah. A Tale of the Making of the Karen Nation. By Alonzo Bunker, D.D., with an Introduction by Henry C. Mabie, D.D. Price, $1.00 net.

Missionary Priciples and Practice. By Robert E. Speer. Price, $1.50 net.

The Wonderful Teacher, and What He Taught. By David J. Burrell. Price, $1.20 net.

The Bane and the Antidote. By Rev. W. L. Watkinson, author of *The Blind Spot,* etc. Price, $1.00 net.

The Bible in Brazil. Colporter Experiences. By Hugh C. Tucker, Agent of the American Bible Society. Price, $1.25 net.

Old Time Student Volunteers. My Memories of Missionaries. By H. Clay Trumbull, author of *Prayer: Its Nature and Scope,* etc., etc. Price, $1.00 net.

In the Hour of Silence, A Series of Related Studies, Companion Volume to *The Divine Pursuit.* By John Edgar McFadyen. Price, $1.00 net.

Bible Criticism and the Average Man. By Howard Agnew Johnston. Price, $1.00 net.

A First Century Message to Twentieth Century Christians. Address based upon the Letters to the Seven Churches of Asia. By G. Campbell Morgan. Price, $1.00 net.

The Religion of a Mature Mind. By George Albert Coe, Ph.D., author of *The Spiritual Life.* Price, $1.35 net.

Faith, Fellowship and Fealty. By Cleland B. McAfee, author of *Where He Is.* Price, 25 cents.

The Message to the Magians. Studies upon the Story of the Nativity. By Frank DeWitt Talmage. Price, 50 cents net.

Samuel the Prophet. By F. B. Meyer, B.A., author of *John the Baptist, Shepherd Psalm,* etc., etc. Price, $1.00.

When Jesus was Here Among Men. By Nellie Lathrop Helm.

The Queen of Little Barymore Street. By Gertrude Smith, author of *The Boys of Marmiton' Prairie,* and Others. Price, 75 cents net.

The Red Box Clew. For the Young, from Seven to Seventy. By J. Breckenridge Ellis, author of *Garcilaso, King Saul, In the Days of Jehu,* etc. Price, 75 cts. net.

Rollicking Rhymes. For Youngsters. By Amos R. Wells. Illustrated by L. J. Bridgman. Price, $1.00 net.

Topsy-Turvy Land. Arabia Pictured for Children. By Samuel M. Zweemer and Amey E. Zweemer. Price, 75 cents net.

The Gist of the Lesson. By R. A. Torrey, author of *How to Bring Men to Christ, What the Bible Teaches,* etc., etc.

The Child for Christ. By A. H. McKinney, Ph.D., Supt. of the New York State Sunday School Association. With a Prologue by A. F. Schauffler, D.D. Price, 50 cts. net.

In Time with the Stars. Stories for Children. By Thomas K. Beecher. Price, 75 cts. net.

Bible Lessons for Little Beginners. By Mrs. Margaret J. Cushman Haven. Price, 75 cts. net.

Practical Commentary Sunday School Lessons, 1903. A Comprehensive Commentary; Hints to Teachers, Illustrations, Blackboard Exercises, Questions, Maps, Class Register, etc., etc. By Mrs. T. B. Arnold. Price, 50 cts.

THOMAS WHITTAKER. New York.

The Ten Commandments. By R. W. Dale, LL.D. Price, $1.50.

A. WESSELS CO. New York.

Authors at Home. By J. L. and J. P. Gilder. Price, $1.00 net.

HOUGHTON, MIFFLIN & CO. New York. (Through Des Forges & Co.)

A Pocketful of Posies. By Abbie Farwell Brown. Price, $1.00 net.

Penelope's Irish Experiences. By Kate Douglas Wiggin. Price, $2.00.

Avery. By Elizabeth Stuart Phelps. Price, $1.00.

A. C. McCLURG & CO. Chicago.

The Conquest. The True Story of Lewis and Clark. By Eva Emery Dye, author of *McLoughlin and Old Oregon.* Price, $1.50.

AMERICAN UNITARIAN ASSOCIATION. Boston.

Men and Women. By Minot J. Savage, author of *Life Beyond Death, The Permanent and The Passing in Religion,* etc. Price, 80 cents net.

The Smoke and the Flame. A Study in the Development of Religion. By Charles F. Dole, author of *The Coming People, The American Citizen, The Religion of a Gentleman,* etc. Price, 80 cents net.

LONGMANS, GREEN & CO. New York.

Anima Christi. Devotional Addresses. By Rev. Jesse Brett, L. Th., Chaplain of All Saints' Hospital, Eastbourne.

The Gospel in the Christian Year. Practical Sermons for the People. Advent to Trinity. By Randolph H. McKim, D.D., Rector of the Church of the Epiphany, Washington, D. C. Price, $1.40 net.

LEE & SHEPARD. Boston.

The Young Volcano Explorers, or American Boys in the West Indies. By Edward Stratemeyer, author of *Lost on the Orinoco, Life of William McKinley,* etc., etc. Price, $1.00 net.

The Tenth Commandment. A Romance. By Marguerite L. Glentworth, author of *A Twentieth Century Boy.* Price, $1.50.

Sisters of Reparatrice. By Lucia Gray Swett. Price, 80 cents net.

F. TENNYSON NEELY. New York.

How Baldy Won the County Seat. By Charles Josiah Adams, author of *Where Is My Dog? The Matterhornhead,* etc., etc.

J. B. LIPPINCOTT CO. Philadelphia.

The Temple Bible: *Romans, Ephesians, Philippians, Colossians.* Edited by the Lord Bishop of Durham. Price, 60 cents net.

Joshua and Judges. Edited by O. R. S. Kennedy, D.D. Price, 60 cents net.

An Introduction to the Study of the Scriptures. By the Lord Bishop of Ripon. Price, 60 cents net.

The Cathedrals of Great Britain. Their History and Architecture. By P. H. Ditchfield, M.A., F.S.A., Fellow of the Royal Historical Society, Rector of Barkham. With numerous illustrations. Price, $2.00.

THE CENTURY CO. New York.

Confessions of a Wife. By Mary Adams. With illustrations by Granville Smith.

Napoleon Jackson. The Gentleman of the Plush Rocker. By Ruth McEnery Stuart, author of *Sonny, Holly and Pisen,* etc.

Sir Marrok. A Tale of the Days of King Arthur. By Allen French.

The East of To-day and To-morrow. By Henry C. Potter, D.D., LL.D., Bishop of New York.

Aladdin O'Brien. By Gouverneur Morris, author of *Tom Beauling.*

Barnaby Lee. By John Bennett, author of *Master Skylark.* With illustrations by Clyde O. De Land.

Luncheons. A Cook's Picture Book. By Mary Ronald. Price, $1.40 net.

The Biography of a Prairie Girl. By Eleanor Gates.

The Bible for Children. Arranged from the King James Version. With a Preface by the Rev. Francis Brown, D.D., and an introduction by the Rt. Rev. Henry C. Potter, D.D., Bishop of New York. Price, $3.00.

METHUEN & CO. London.

Comparative Theology. By J. A. Macculloch, rector of S. Columba's, Portree, Isle of Skye. Price, 6s.

PAMPHLETS.

Practical Considerations Concerning *Confirmation.* By Father Huntington, O.H.C.

Practical Considerations Concerning *Confession and Absolution.* By Father Huntington, O.H.C.

Practical Considerations Concerning *Holy Communion.* By Father Huntington, O.H.C. Price, 4 cents each.

Forty-Sixth Annual Report of the Society for the *Increase of the Ministry.* Hartford Press, Hartford, Conn.

Fermentum Farinâ, or The Leaven of The Life. By the Rev. J. Sanders Reed, D.D., rector of Trinity Church, Watertown, N. Y., author of *The Bishop's Blue Book, A Missionary Horologe,* etc., etc. Price, 25 cents.

BUSINESS NOTES.

MAJOR TURTON'S BOOK.

The *Southern Churchman* has the following appreciative notice:

"We think the author of this book does himself an injustice on its very title page by modestly calling it a compilation, when it is very much more than this. In fact, it is a strong array of very best arguments in defense of religion, and it is clear, lucid, forceful and interesting.

"No book can be more desirable than one well-written and attractive concerning 'Evidences of Religion,' and just such a book as this Major Turton has written. There are numbers of men just now who have a smattering—and only a smattering—of the ideas of the scientific agnostics; they have a veneer of what they imagine is intellectuality and they think this must mean or lead to agnosticism. If such as these could be induced to read Major Turton's book it would prove a most healthful and helpful exercise. It might reduce the size of their conceit, but it would *pari passu* increase the amount of their intelligence. And yet, again, this book is a most useful and valuable storehouse of facts and well-put arguments for the defense of the faith, and for this reason will prove of large helpfulness to many men.

"We cordially commend the book to any who are interested in or looking for this class of literature. So far as we know, it has no superior in its own field."

Published by The Young Churchman Co. Price, $1.37 postpaid.

CHRISTMAS CAROL SERVICE.

By addressing The Young Churchman Co., any one interested can have sample copies of our several Christmas Services for Sunday Schools. It is well to begin the practice of the Carols early.

The Church at Work

CHICAGO.

[*Continued from Page 79.*]

H. Clark, with a discussion of prayers for the departed. The sermons at the services were by the Rev. G. W. Farrar and the Rev. John Fairburn, while there were addresses at the closing services by the Dean and the Rev. Messrs. Fairburn and Walker.

Only the short interval of a week came between the semi-annual and the November meetings of the Chicago Branch Woman's Auxiliary; therefore the attendance at the latter—60 delegates from 28 branches—was most gratifying. The president, Mrs. Hopkins, introduced the speakers, Mrs. J. H. Avery and Mrs. Henry A. Blair. Mrs. Avery gave a short history of the Church Periodical Club, beginning with the inception of the idea, which belongs to Mrs. Fargo of New York, and tracing more particularly its development in the middle West. She generously attributed its growth to the efforts of her co-worker, Mrs. Starbuck, modestly forbearing to mention her own important share in this altruistic movement. There are at present fifteen parish librarians distributing periodicals of every description to clergymen and missionaries located far from literary centers. Mrs. Avery looked forward to the day when each parish in the diocese would have a librarian and this good work accordingly enlarged. Mrs. Blair, who, until the present year, has been secretary of the Comfort Club since the time it became an invaluable adjunct to the Chicago Branch, some eight or nine years ago, spoke of the Comfort Club as an emporium which supplies necessary clothing at a moment's notice. Four clergymen's suits are purchased each year, and the remainder of the garments are furnished by the members. Mrs. Blair said that hosiery was ever in demand, and recommended that not less than two pairs of any given article be sent; also that these be without exception *new.* Mrs. Blair told in a refreshing way of the many ludicrous incidents connected with misfit garments sent out by her and as often returned to her. The president suggested that each branch remember to make yearly pledges for both the Church Periodical and Comfort Clubs. Mrs. Ward of Grace Church, to the delight of those present, told the story of Miss Carter's life, relating to the unexpected occurrences that caused Miss Carter to drift into the channels of her great usefulness. One was impressed throughout with the conviction that many insignificant incidents are woven together by the finger of God to bring out a pattern of beauty such as Miss Carter's life represents. Mrs. Ward conveyed Miss Carter's gratitude to the women of Chicago for the two successful sales of lace, when approximately $200 was netted. Mrs. Hopkins urged all to attend the sectional meeting in Waukegan, November 20th. The offering was for a lantern to be used in stereopticon illustrations for the junior branches. Noonday prayers were said by the Rev. Mr. Phillipps.

Sixty representatives of the chapters of the Junior Brotherhood attended an "Echo" meeting in St. Peter's on the 4th inst. At the afternoon session, presided over by Mr. Howard J. Ibsen, local director, a short address of welcome was made by Master Sturges Harmon, and brief verbal reports given by Fred Stephens, Lewis Kiel and A. Champlin. More elaborate was the written report read by Master T. Carpenter, who had represented St. Peter's Juniors at the last annual convention. It was a neat synopsis of the whole proceedings at Boston. After a pertinent address by Mr. Courtney Barber, who takes an unflagging interest in the Juniors, the visitors were led to supper by their hosts of St. Peter's. At the evening session the Bishop Coadjutor appealed strongly to the lads to continue to show by example and sacrifice those manly qualities which marked the true soldier; avoiding especially the use of profane and impure language. He was admirably followed by the rector, the Rev. F. Dumoulin, who relies much upon the boys of his parish. An appeal by Mr. Fetterly for increased suport of *St. Andrew's Cross* brought to a close a successful gathering; the hearty singing of the hymns being noticeable.

The new choir rooms of St. Peter's, with their commodious seating, were opened on the 7th.

No stronger gathering of the members of the Chicago Church Club has been held than that for the annual meeting on the evening of the 6th. After dining together, nearly 150 members were called to order by the president, Mr. Jos. T. Bowen. The president reminded the members that the club was pledged for the Bishop of the Philippines' salary to the amount of $300. He then called upon Mr. D. B. Lyman of the nominating committee, who reported the following: For president, Judge Jesse Holdom; vice-president, C. E. Field; secretary, A. H. Granger; treasurer, E. H. Buehler; directors, Messrs. E. P. Bailey, J. T. Bowen, Major T. E. Brown, D. B. Lyman, Jr., W. K. Ritchie, D. B. Salisbury, H. C. Tilden, F. B. Tuttle, and H. J. Ullman. By unanimous vote and casting of a single ballot by the secretary, these were declared elected. Judge Holdom was then conducted to the chair. Bishop Anderson made kindly acknowledgment of the practical co-operation with him of the laity, which had resulted in securing for the diocese two structures which were a credit to the community; the St. Mary's Orphanage, a four-story building on Jackson Boulevard, with ample grounds, and the Church Home for Aged Persons, at 4327 Ellis Avenue, now freed from debt and thoroughly overhauled and renovated. While admitting that our immediate duty was to make existing institutions strong, rather than to rush into new enterprises, the Bishop referred to some needs of the near future which might fitly be specific objects of the club's attention, *e.g.,* St. Luke's Mission, those at South Chicago and 55th Street; not forgetting the Western Theological Seminary. Mr. Houghteling gave some interesting reminiscences of the convention of the St. Andrew's Brotherhood recently held in Boston, singling out for special notice some of the prominent characters in that assemblage of nearly 1,100 as representative of the temporal and spiritual influence of the Church. The last speaker, the Rev. Dr. Stone, dwelt upon the inspiration that came to others as to himself, as they listened to the words of wisdom and of enthusiastic encouragement that characterized the addresses of prelates, priests and laymen to the thousands who heard them in the meetings at the Missionary Council in Philadelphia. A resolution moved by Mr. Lyman was then passed, calling for a mass meeting to act upon the suggestions thrown out by the Bishop.

The Rev. Dr. Little, after six months' vacation, returns to his work at St. Mark's, Evanston, on the 16th.

On the invitation of Dean Pardee, more than 30 of the clergy met in the Cathedral clergy house on Monday morning, when, with the Rev. W. E. Toll in the chair, a carefully prepared paper was read by the Rev. J. B. Haslam, as introduction to the question, "Is Anglicanism Catholicism?" The assigned speakers, Messrs. Wolcott, DeWitt, DuMoulin, and Larrabee followed. Many volunteer speakers followed. When the animated discussion of this interesting subject was over, it was resolved to revive the bi-monthly meetings of the Round Table. The Rev. Dr. Stone was appointed chairman of the next meeting, when the subject will be "The Unction of the Sick." All present were then hospitably en-

tertained at lunch by the Dean of the Cathedral.

The parish of Christ Church, Woodlawn Ave., Chicago, has called to the rectorship the Rev. Henry S. Foster, rector of Christ Church, Green Bay, Wis. Mr. Foster is a native of St. Joseph, Mo., and was graduated at Nashotah in 1894. In the same year he was ordained deacon by the present Bishop of Milwaukee, and was advanced to the priesthood

REV. HENRY S. FOSTER.

in the year following. His first clerical work was at St. Stephen's mission, Stoughton, Wis., which he relinquished in 1896 to become rector of St. Paul's, Watertown, Wis., both places being in the Diocese of Milwaukee. In 1900 he accepted the rectorship of Green Bay, Wis., in the Diocese of Fond du Lac, which he continues to hold at the present time.

The festival and the Octave of All Saints' were observed with special functions at All Saints' Church, Ravenswood (Rev. Chas. E. Bowles, rector). The vigil of All Saints was observed as a day of intercession with special services and devotions. There were three Eucharists on the festival day, at one of which the children of the parish marched in procession with the choir and the acolytes from the parish house into the church. There was a general parochial communion at the early celebration of Sunday, and at the high celebration, the City Missionary preached, while at evensong there were 13 candidates baptized. The usual daily Eucharist, matins, and evensong were said throughout the octave, and on Friday evening three new members were admitted to the Daughters of the King, the sermon being preached by the Rev. H. C. Stone of Irving Park.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Guild Hall at Golden—Cornerstone at Canon City.

The handsome new guild hall of Calvary parish, Golden (the Rev. W. H. Eastham, rector), was formally opened on the feast of SS. Simon and Jude. The building is 40 feet long and 30 feet wide. It is built of the finest quality of Golden pressed brick, and is of Gothic design.

In formally opening the hall, Archdeacon Bywater said that it should be remembered that it was erected for a hall and not a church. It is the home and centre of the social side of parochial life; it is the workshop for the parish and built for Church business.

The beautiful windows were the gift of the Sunday School, and the chairs were given by the Altar guild and the "Vice Versa Club." At the largely attended reception in the evening, the Rev. W. H. Eastham and the Hon. W. H. Whitehead each made a short and happy address, Mr. Whitehead (representing the vestry) felicitating the rector on his energy and business ability in accomplishing such a splendid work for the parish within such a short time.

The cornerstone of the new church at Carson City was laid by the rector, the Rev. W. W. Ayres, on Tuesday of last week. The new church will be of Canon City stone, the finest in Colorado, and the church will be one of the most handsome in the Diocese when completed.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Rectory for Waterville—Congregational Minister Conforms—Improvements at Roxbury.

At the time of the presentation of the Pectoral Cross to the Bishop, at his recent anniversary, the clergy of the Diocese also presented to Mrs. Brewster a large box of beautiful chrysanthemums, both yellow and white.

A rectory is projected for St. Paul's parish, Waterville. The need has long been sorely felt. It will take the character of a memorial, in loving commemoration of the Rev. Jacob L. Clark, D.D., for many years rector of St. John's, Waterbury, and one of the leading clergy of the Diocese. He established the mission, and it was long sustained by the mother church in the city. It is now an independent parish, and is under the care of Mr. John A. Stansfield, a candidate for deacon's orders.

Dr. Henry Davies, the Congregational pastor at Westville, a suburb of New Haven, has conformed to the Church, and will become a candidate for Holy Orders.

Improvements have recently been made upon the interior of Christ Church, Roxbury. This parish, though one of the oldest in the Diocese, is yet full of vigor, under the rectorship of the Rev. Walter Davies Humphrey.

A missionary meeting was held in St. George's, Bridgeport (the Rev. G. A. Robson, rector), on the eve of All Saints' day. The first service was in the afternoon, when addresses on the different phases of the Church's Mission work were delivered by the Rev. Messrs. Mackenzie, Buck, Gammack, Whitcome, George, J. H., and Cornwall. In the evening the speakers were the Rev. Dr. Lewis, the Rev. Messrs. Hooker, Mathison, and Sherman.

St. John's Church, Warehouse Point, was consecrated by the Bishop of the Diocese, in 1833, not 1813, as stated in the account of the centennial. Dr. Brownell became the Bishop in 1819.

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

St. Matthew's Home—Missionary Meeting.

Tuesday, Nov. 4th, being the seventieth anniversary of the birthday of the Bishop, was marked by his laying the cornerstone of St. Matthew's Home for children at Dallas.

THE CATHEDRAL, DALLAS, TEXAS.

This institution, through the exertion of the Dean, the Rev. Hudson Stuck, was begun some seven years ago, in a rented building, which has long been too small for the number of inmates, and always crowded. The new building will be 50x80 feet, two stories, and fitted with every modern and sanitary convenience for the accommodation of 75 children, and will cost $10,000. The inmates are either children of poor women, who have to earn their living during the day; or of depraved parents, from whom they are taken and thus saved from vicious training.

The ceremony began with a procession of vested choir and clergy, headed by the crucifer, to the site, where, after a short service, the stone was laid by the venerable Bishop who, standing with his pastoral staff in his hand, made a most striking figure. Then followed an address by the Dean, after which the *Te Deum* was sung. Later the Bishop was presented with a richly engraved silver ink-stand, the gift of his oldest friends all over the Diocese, also with a horse and buggy.

The building, equipment, and management of St. Mary's College for Girls—another most successful institution—also the erection of St. Matthew's Cathedral, mark the work of this indefatigable prelate during his episcopate of nearly thirty years, most of the work having been done under his personal supervision, assisted largely by his own generosity, and will stand as lasting monuments to his labors. The Cathedral is a massive stone structure, nearly 200 feet long, and cost some $75,000. It was completed sufficiently to be opened in 1895.

The diocesan missionary meeting was held in St. Peter's, McKinney, on Oct. 30th, opening with the Holy Communion. Various reports and addresses were given in the afternoon, while in the evening, Sunday School Work was discussed in a paper by Mr. J. T. Roberts of Greenville, and missionary addresses were delivered by Dean Stuck and the Rev. C. R. D. Crittenton.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Diocesan Notes.

Bishop Coleman left Wilmington, November 2d for Fort Worth, Tex., where he is to conduct a ten days' mission. He will stop at Little Rock, Ark., and at Texarkana, Tex., to address meetings of the Daughters of the King.

At a meeting of Nurses, both graduate and those in training at Bishopstead, on All Saints' Day, a chapter of the Guild of St. Barnabas was formed. Bishop Coleman, who is one of the chaplains, held a brief service in the Chapel of the Good Shepherd and delivered a short address to the nurses, after which he received six members. The new chapter is to be called the All Saints' Chapter of the Wilmington Branch of St. Barnabas' Guild. Miss Ramsden of the Delaware Hospital, and Miss Hackett of the Day Nursery were chosen delegates to represent the new chapter at the National Council at Philadelphia.

The regular monthly meeting of the Delaware Clericus was held at Bishopstead November 4th, Archdeacon Hall presiding in the absence of the Bishop. The Rev. Hubert W. Wells, of St. Andrew's Church, Wilmington, read the paper on the First Catholic Apostle, St. Paul.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Approaching Consecration at Stevens Point.

The consecration of the Church of the Intercession, Stevens Point (Rev. A. G. E. Jenner, rector), is to occur on Saturday, Dec. 6th, the sixtieth anniversary of the organization of the parish, when the Archdeaconry

of Stevens Point will also be in session. The consecration services will include a choral celebration of the Holy Eucharist, the Bishop of the Diocese being preacher. Next day, being Sunday, Bishop Weller will preach at the high celebration, a sermon in commemoration of the semi-centennial.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Diocesan Notes.

The Bishop has issued a statement to the diocese in regard to the apportionment against the diocese made by the General Missionary Board, and expressing the hope that the Diocese may more nearly meet the amount this year.

All Saints' Church, Baltimore (the Rev. E. W. Wroth, rector), celebrated its twentieth anniversary November 6th. A special service was arranged, and the Bishop and many of the city clergy were present.

After many contradictory reports it is at last definitely announced that the Rev. Dr. C. Ernest Smith will be the next rector of St. Thomas' Church, Washington. Until Dr. Smith's successor is chosen, St. Michael and All Angels' will be under the care of the Rev. D. P. Allison, the first assitant.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Free Church Association—Woman's Auxiliary—Church Temperance Society—Anniversary at Somerville.

The annual meeting of the Free Church Association was held on Nov. 3d at the Diocesan House, Boston, the Rev. R. H. Howe, D.D., in the chair. The Rev. W. C. Winslow, LL.D., for the executive committee, reported a quiet but progressive year. Of the 174 "places of worship" in the Diocese now divided from that of Western Massachusetts, about 128 are free. Of the 159 church edifices, 113 have entirely free sittings. The services upon Boston Common on Sunday afternoons during the summer were well attended. The charter of the Association covers the entire State, and the relations of the Society to the new Diocese are yet to be settled.

Mr. C. H. Poor, Treasurer, reported receipts, with old balance of $7.11, as $371.12. Balance to new account, $48.42. The Boston Common services required an expenditure of $157. The Hon. Henry H. Smith succeeds as Treasurer; otherwise the old board of officers was elected for the ensuing year.

The Woman's Auxiliary to the Board of Missions observed its twenty-fifth anniversary November 5th. The Holy Communion was celebrated at 9:30 A. M. in Trinity Church, Boston, by Bishop Lawrence, assisted by the Rev. Drs. Parks and Lindsay. Mrs. S. V. R. Thayer presided at the business sessions in Trinity Chapel. She gave an historical review of mission work since 1877. Not much could have been done without the heartiest co-operation of each individual parish, she said, and asked for a continuance of this needed interest in the future. Miss Julia C. Emery told of the early meetings of the Auxiliary in this city, and their gradual development into the present organization. The Rev. Joshua Kimber of New York City reviewed the work of missions, saying in 1871 there were 59 women working in the general mission field, while to-day there are 436. The gross receipts of that former year were $257,-721; now they have reached the sum of $1,-099,019.

It was then announced by the chairman that over one thousand dollars was the thank offering at the morning service. Luncheon followed in the Westminster, and a reception at 2 p. m. was given the delegates and guests by the president and diocesan officers. Bishop Mann at the service in Trinity Church one hour later, spoke of the Woman's Auxiliary as a helper in the Domestic Missionary field, and the Rev. Dr. Lloyd, general secretary, spoke of the Auxiliary in its relation to the Board of Missions. The closing address was made by Bishop Lawrence. A large number of delegates was present. The division of the diocese apparently has made no great difference in the orgnaization, for Trinity Chapel was crowded to the doors with clergymen and delegates.

The annual meeting of the Church Temperance Society in Gilbert Hall, Tremont Temple, was presided over by Bishop Lawrence. He explained what the work of the coffee house in opposition to the saloon meant, and how it was a place to attract the young men.

Bishop McVickar said he was not surprised that Christian men and women were taking an interest in temperance, when the records of crime traceable to intemperate use of beverages are considered.

Father Osborne of the Church of St. John the Evangelist said in behalf of the way the liquor traffic is managed in Boston: "What we do need is protection from the discrimination of the police commissioners. We haven't got district option, but have got district favoritism." He deplored the condition at the West End of Boston, and the great amount of drunkenness seen on the streets, and he felt that prayer for the grace of God to be given to the police commissioners was desirable. The other speakers were the Rev. Emery H. Porter, D.D. of Newport, who emphasized the important agency of coffee houses in his locality. The Rev. Reuben Kidner of St. Andrew's was the last speaker.

The Church Total Abstinence League held a public meeting in Grace Church, Newton, November 10th, at 8 o'clock. Addresses were made by the Rev. Floyd W. Tomkins, D.D., the Rev. Dr. Shinn, and others.

Thd 25th anniversary of the rectorship of the Rev. N. K. Bishop was observed in Emmanuel Church, Somerville, last Sunday. Bishop Lawrence preached the sermon in the morning, and confirmed a large class of candidates. The Rev. F. W. Fitts, formerly organist and choirmaster in Emmanuel Church, preached in the evening. At the social gathering, the following day, a number of the parishioners and friends met in the guild hall, and gave hearty congratulations to Mr. Bishop. The Mayor of the city was present, together with a number of representative ministers from other Christian bodies. The Rev. Dr. Lindsay and the Rev. Henry Bedinger made addresses. A purse of $125 was presented to the rector.

Mr. Bishop has made his work tell upon the community where he has served the Church for a quarter of a century. Amid many difficulties, he has persevered, and accomplished many noble results.

Mr Henry Macy Upham, a Churchman of prominence of Boston, has retired from the business of the "Old Corner Book Store." Mr. Upham has been treasurer of the Episcopalian Club for years, and is connected with other church associations.

The Boston Council of the Brotherhood of St. Andrew has given its president Mr. Robert H. Gardiner, a loving cup appropriately inscribed with the coat of arms of his family and the words "From the Brotherhood of St. Andrew, 1902."

The 15th anniversary of the consecration of the Church of the Holy Trinity, Marlborough, will be observed on Sunday, November 16th, and on the day following.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Recent Occurrences — Missionary Conference.

Recent occurrences in the Diocese of Michigan include the payment of the debt and the consecration of Emmanuel Church, St. Louis; the new decoration and payment of debts at St. Paul's Church, Jackson; the gift of a baptismal ewer and font to St. James' Church, Detroit, as a memorial of the late Job Witchell, who lost his life in a railroad accident near Adrian; and the establishment of a Sunday evening service for the first time at Trinity Church, Detroit.

Sunday, Monday, and Tuesday of this week were given up to the Laymen's Missionary Conference. On Sunday afternoon the first series of meetings was held at the Light Guard Armory, Detroit, when an address of welcome was given by Mr. Sidney T. Miller of Detroit on the subject "Christ the Hope of the World." The other speakers were Mr. Wm. R. Butler of Mauch Chunk, Pa., and Bishop Potter of New York. Monday evening's meetings were held at St. Luke's Church, Ypsilanti, when Mr. F. S. Burrage and Rev. Dr. R. W. Clark of Detroit spoke on "The Recent Achievements of Missions." The Rev. Dr. Prall of Albany was expected but was unable to attend; and at St. Andrew's Church, Ann Arbor, when the speakers were Mr. Edwin W. Gibson, the Rev. C. E. Woodcock of Detroit, and Mr. W. R. Butler of Mauch Chunk. Tuesday's meeting was held at St. Andrew's Church, Detroit, when the subject "The Claims of Domestic and Foreign Missions upon Churches in the Diocese of Michigan" was discussed, the discussion being led by Mr. Clarence A. Lightner, Detroit. At the Woman's Auxiliary meeting on Monday afternoon at St. Paul's Chapel, Miss Julia Emery of the Church Missions House, New York, delivered an address.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Dean Spalding's Bequests—Cornerstone at Jefferson—Racine.

The will of the late Rev. E. W. Spalding, D.D., who died Oct. 3d in Baltimore, leaves to All Saints' Cathedral, Milwaukee, whatever money or property the testator may have left, over and above certain small legacies, to be the nucleus of a fund to be known as the Erastus Spalding Fund for the partial support of a clergyman at the Cathedral, to be employed in city missionary work. There is provision for leaving the priestly vestments of the testator to the Rev. Reuben R. Harris of Troy, Ala., with a silver pocket communion set to the Rev. Wm. H. Falkner of Baltimore, and gifts of books to several different parties mentioned. Mrs. Chas. P. Jones of Milwaukee is to receive a gold cross.

The corner-stone of the new St. Mary's Church, Jefferson, now in course of erection in place of the church that was burned last year, was laid on Thursday, Nov. 6th. The Bishop had gone to Jefferson for the purpose, but he was suffering from a severe cold and was confined to his bed and not able to take an active part. In his place the Rev. T. C. Eglin, rector of Watertown, officiated and laid the stone, in the midst of driving rain. An address was delivered by the Rev. J. E. Reilly, D.D., rector of Grace Church, Madison. Several of the neighboring clergy were also present. The church is being erected largely through the untiring efforts of the missionary in charge, the Rev. Geo. Hirst.

Racine College Grammar School has already enrolled 149 students this present term, and it is expected that there will be others during the year. The school has therefore reached the largest membership in the grammar school that it had attained at any time during its most prosperous days in the years gone by.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Woman's Auxiliary—Daughters of the King—Bishop Whipple Memorial — Missionary—Church Club—St. Paul Notes.

The Minneapolis Missions class met November 7th at St. Andrew's Church (Rev.

John E. Dallam, rector). There was a good attendance from Gethsemane, St. Marks, St. Andrew's and All Saints'. A paper in the interest of the aged and infirm clergy fund was presented by Miss Sarah Wilkinson, and a talk on The Machinery of Missions was given by Mr. Dallam. The officers were re-elected: Mrs. Wm. B. Folds, president; Mrs. Irving P. Johnson, secretary; Mrs. B. F. Taylor, treasurer. The November meeting will be held at All Saints' (Rev. Geo. H. Thomas, rector).

The church club held its Trinity-tide banquet at the Hotel Nicollet, Minneapolis, on Wednesday evening, November 5th, 71 guests being present. Bishop Edsall presided, the speakers sitting at his right and left hand. Judge Nelson, the president, in his felicitous manner designated the gathering as an "echo meeting," and introduced the several speakers, who included the Rev. Mr. Daniels, who spoke on work among the colored people; the Rev. Stuart B. Purves, who gave impressions of the late Missionary Council, and incidentally observed that he agreed with Bishop Tuttle that the name now borne by this Church is a hindrance to our work. He liked "American Catholic Church", and observing with emphasis, "Make it the Catholic Church of America", the applause that ensued was deafening and lasted for several minutes. Archdeacon Haupt spoke of the missionary spirit and zeal displayed in the several sessions at Philadelphia, and the Bishop summed up the "echoes." Mr. B. S. Russell of Jamestown, N. D., who was also present, gave a graphic account of the Church in North Dakota; Col. Eddy spoke of the Lay Readers' League recently formed; and Mr. F. O. Osborne, the secretary of the Club, stated that a series of Lenten lectures would be delivered in the Twin Cities on lines similar to those of previous years.

St. Peter's parish, St. Paul, has lost in the death of Mrs. Walter Frey, October 27th, one of its oldest and most faithful members. The funeral service took place at the church on All Saints' Day. May she rest in peace.

The formal public opening of Christ Church, St. Paul, took place November 4th. A new front wall was built, replacing the old one which had been pronounced unsafe. The original outlines were preserved as nearly as possible. Several memorials have been placed in the church. Among them are two large standard brass candle sticks. The Rood Screen in memory of the late Bishop Gilbert was not in place as was expected. It is not quite completed. The service consisted of festal evensong, with short addresses by the Bishop of the Diocese, the Rev. W. C. Pope, Rev. Dr. Webb, and Rev. Prof. Ten Broeck.

On the twenty-fourth Sunday after Trinity Bishop Edsall laid the foundation stone of the new church dedicated to St. John the Evangelist, at St. Paul. A procession from the guild hall consisted of Choir, Sunday School, Vestry, and members of the congregation.

The October and November meetings of the Interparochial Mission Study Classes of St. Paul, Minneapolis, and Winona have been well attended by members of the Woman's Auxiliary and clergy. Several new features have been introduced this year. The classes are to meet from parish to parish, thus sharing the responsibility. Twenty questions are prepared by the leader on each of four jurisdictions and answered by members of the class or the rector. Latest news from the missionary jurisdictions is given and a social hour follows the programme.

On All Saints' Day the Local Assembly of the Daughters of the King in Minneapolis held their seventh annual meeting in St. Paul's Church (Rev. F. T. Webb, D.D., rector). The annual address was given by Warden Butler of Seabury Divinity School, Faribault. A beautiful altar cross was presented by the Assembly in memory of Mrs. F. T. Webb. At the afternoon session a thoughtful paper was read by Miss Ida Beard of St. James' Chapter, Zanesville, Ohio, and at the evening session an address by the Rev. Stuart B. Purves. The election of officers resulted as follows: President, Mrs. J. P. Coan; Vice-President, Miss Eva Austin; Secretary, Mrs. Perry Norris; Treasurer, Miss Mona Case.

The dedication services of the Bishop Whipple Memorial Tower of the Cathedral, Faribault, were held Nov. 4th. Several hundred out-of-town visitors were present. The clergy and choir marched from the parish house to the Cathedral, under escort of the Shattuck Cadets, singing, "For all Thy Saints, who from their labors rest." A short prayer and responses followed, and the congregation remained standing while the new bells were heard for the first time pealing out the notes of the hymn:

"Hark! What mean these holy voices,
Sweetly sounding through the skies?
Lo! The angelic host rejoices,
Heavenly alleluias rise."

The sermon and dedicatory prayers were offered by Bishop Edsall.

The fund for the erection of the tower was raised by popular subscription, over 1,000 persons having contributed. Among other distinguished contributors in England are the Archbishops of Canterbury and York, Bishop of Norwich, Lady Ashburton, Rev. James McGregor, D.D., of Edinburgh, Moderator of the Church of Scotland, and others. The Sioux Indians of Birch Coolie, and the Chippewas of White Earth, were generous contributors. Perhaps the most noteworthy contribution was one of $143.50 received from the town of Eatonville, Florida, a place composed almost entirely of colored people, all of whom are poor.

Bishop Whipple's Cathedral is built of limestone from the Faribault quarries; when built the tower was carried only to a height of thirty feet; the new part rises to a height of ninety feet and is built of cut Bedford, Ind., limestone.

In the second story of the tower has been built a room which will be called the memorial room. Set into the wall of this room will also be a plate engraved with the inscription:

THIS TOWER
IS THE THANKSGIVING OF MANY PEOPLE
FOR
HENRY BENJAMIN WHIPPLE
FIRST BISHOP OF MINNESOTA
AND IS THE SYMBOL BEFORE MEN
OF THE SUPREME VALUE OF
A RIGHTEOUS MAN.

The chimes were given by Mrs. Whipple as a memorial to her husband.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.

The Bishop's Condition.

Bishop Thompson was removed from New York to his home at Jackson, Miss., last week, and survived the ordeal of the long journey in his weakened condition better than had been anticipated. A special dispatch to The Living Church on Tuesday states that his condition is considered hopeless and that he is losing ground rapidly. The end may possibly be deferred some five weeks, but is likely to come before that.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Women's Heads to be Covered—Associate Mission—Gifts at Somerville—Choir Festival at Plainfield.

The Bishop has requested his clergy to see that in presenting classes for Confirmation the women and girls do not attend with uncovered heads. He says: "A modern custom, or 'fad,' that has invaded the Church from the theatre or concert hall is the removing of the covering of the head by females in the House of God, contrary to the injunction laid down by St. Paul that it is a shame so to do. Not long ago I read a notice posted in the vestibule of a parish church forbidding this vicious custom, but as I cast my eyes over the congregation I saw a goodly number of young women in the very front seats, before all the people, with uncovered heads! Of course I instantly recognized them as a part of the class to be confirmed, and I knew that no irreverence was meant; but would it not be more seemly either to adopt some modest covering for the head, or to remove the ordinary covering at the time of Confirmation, and only for a brief period?"

Some promising new work is being done by the Associate Mission at two points, Perth Amboy and Evona, a suburb of Plainfield.

The Church of the Holy Cross, Perth Amboy, was about to fail for lack of support; it had a valuable property, church and rectory, but a feeble congregation. The city has doubled its population in two years, and as there was a good field for mission work the Bishop determined to make one more effort. Every dollar of indebtedness was paid off, the land and buildings deeded to the Trustees of Church Property, and the Associate Mission took charge. It is now hoped that after many changes and chances a new day is about to dawn in the parish.

The chapel of the Heavenly Rest, at Evona, has also put itself under the care of the Associate Mission. For some years a lay-reader, Mr. W. W. Moore, has had charge of the chapel and Sunday School, and under the new régime he will continue to do his full share in holding up the hands of the missionary-in-charge.

St. John's Church, Somerville (the Rev. Charles Fiske, rector), has received a beautiful chalice and paten in memory of the late John H. Lord, who shortly before his death gave the altar and furnished the chancel of the church. The people of the parish recently gave a brilliant and largely attended reception to the new rector and his wife, at which were present many representative townspeople and members of the different congregations of Somerville. On Sunday, Nov. 2nd, in the Octave of All Saints, a special service was held commemorative of the past benefactors of the parish. The vested choir of the church sang the full music of the Eucharistic Office, with two fine anthems, and the rector preached on "The Condition of the Faithful Departed."

On the evening of the festival of SS. Simon and Jude a musical festival was held at the Church of the Holy Cross, Plainfield (the Rev. W. Montgomery Downey, rector), at which the combined choirs of Holy Cross and Holy Trinity Church, Harlem, New York, sang a special service. The choirs also gave Mendelssohn's oratorio of *Elijah*, under the direction of Wm. E. MacClymont, A.G.O., assisted by Miss Zerbe of Holy Cross, and several soloists.

Monmouth County is losing two of its best known clergy, in the resignations of the Rev. H. H. P. Roche at Long Branch and the Rev. F. B. Crozier at Little Silver. Mr. Crozier has served for some years at St. John's, Little Silver, and is well known throughout the convocation. The Rev. Mr. Roche went to Long Branch six years ago, and in that time St. James' parish there has had a remarkable growth, along Catholic lines. The daily Eucharist and the late Eucharist on Sunday, and thorough teaching, has led to a large increase in the congregations. The rector resigns to go to Philadelphia, where he will enter upon the charge of the Church of the Transfiguration, 34th street and Woodland Avenue. He will take charge at Philadelphia Dec. 1st, succeeding the Rev. Charles Fiske.

On the Sunday following All Saints' Day, the annual commemoration of the benefactors

of the parish was held at St. Andrew's Church, Lambertville. The rector, the Rev. Herbert Stanley Smith, announced the purchase from Mrs. Martha Limbarger, of her property at the north of the church. The house and grounds have been leased for the present to the former owner; but when sufficient additional funds are obtained it is purposed to erect a parish hall in memory of the Rev. Elvin K. Smith, late *rector emeritus*, and to reconstruct the dwelling as a guild house, in memory of the Very Rev. Eugene A. Hoffmann, late Dean of the General Theological Seminary, who was a generous benefactor of the parish. The building operations are to be conducted by an incorporated Memorial Hall Association, which upon its completion will turn over the plant to the parish.

At the conclusion of the service the rector dedicated a second bier, for use at the funerals of children, and a massive litany desk, a memorial of the church's first crucifer.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Cambridge Club—Catholic Club—G. T. S.

The Cambridge Club of the City of New York held its fall luncheon at the St. Denis Hotel, Monday noon, Nov. 3d. A large number were present. The Rev. Ernest M. Stires, D.D., addressed the club on the recent Missionary Council held in Philadelphia. The officers for the year are: the Rev. Leslie E. Learned, president; Rev. P. F. Sturges, vice-president; Rev. Hugh McC. Birckhead, secretary-treasurer. Sympathetic resolutions were passed relating to the death of the Rev. Edward Lincoln Atkinson, late rector of the Church of the Epiphany of this city.

On Tuesday, Oct. 28th, the Rev. Charles Holland Kidder, vicar of St. Matthew's Church, Wilmington, Del., read before the New York Catholic Club a paper entitled "Eirenicon or Polemicon?" which was a criticism of Dr. McConnell's "Eirenicon."

A movement is under way looking toward the erection of a common room for social purposes of the students of the General Theological Seminary. There is, at present, no such common room, where the students may gather with each other and with their friends, and the necessity of confining such social interwith each other and with their friends, and source of vexation and restrains the students from close acquaintance with each other. A committee of students have issued an appeal for funds for the purpose, Mr. R. F. Duffield being chairman.

OHIO.

Wm. A. Leonard, D.D., Bishop.

East Liverpool—Fremont.

St. Stephen's, East Liverpool, has just celebrated the twentieth anniversary of the ordination of its rector, the Rev. Edwin Weary. On St. Luke's day the rector offered the Holy Sacrifice for the first time in the chapel, richly finished and appointed by the generosity of Mr. Wm. Swindells, one of the parishioners. The following day, Dr. Lloyd of St. Mark's, Cleveland, the rector's oldest friend among the clergy, celebrated the Holy Eucharist in the new chapel, and preached to a large congregation at the hour of morning prayer. At evensong Bishop Leonard was the preacher, and also confirmed a number of candidates, and solemnly dedicated the new chapel. Two days of great spiritual helpfulness and encouragement to this prosperous parish!

The Rev. J. H. Fairlee, the new rector of St. Paul's Church, Fremont, invited the choir of Trinity Church, Toledo, to give a sacred concert in Fremont for the benefit of his church. The choir of surpliced men and boys, under the leadership of Mr. H. C. Thompson, promptly accepted, and gave a remarkably successful concert in the Fremont opera house. The large audience included the leading people of Fremont and the surrounding towns, and seemed thoroughly appreciative. This was the first affair of the kind ever known in that town.

OLYMPIA.

Frederick W. Keator, Miss. Bp.

New Church at Seattle—The Bishop at Olympia

The new Trinity Church, Seattle (Rev. H. H. Gowen, rector), built to replace the structure destroyed by fire in January last, is fast approaching completion, and in the judgment of many, will be the most beautiful church on the Pacific Coast, as well as one of the largest. Better still, it will be entirely paid for without borrowing. The last $12,500 needed to complete the building fund has been generously subscribed by a parishioner, Mr. John Leary, whose benefactions to the new church will amount to over $25,000, probably one of the largest single sums contributed for Church work on the Pacific Coast. Mr. Leary, besides his subscription, will present an altar and reredos of marble and mosaic, which is being made by Messrs. J. & R. Lamb of New York, at a cost of $2,500, also two handsome memorial windows now being made at the studios of Messrs. Mayer & Co. in Munich. He will also be responsible for the entire cost of seating the transepts and side aisles and the carpeting and cushioning of the entire church.

Trinity Church, which is being constructed to seat 1,000 persons, will be exceedingly well off in memorials of former parishioners. The three chancel windows are the work of Messrs. Mayer & Co., and are erected to the memory of Messrs. Minor, Cox and Haller. The pulpit, of oak and brass, the eagle lectern, and the font, are erected by Mr. A. C. Anderson as memorials to members of his family. The altar rail, which is a particularly handsome one, is erected by Capt. Slamm to the memory of his first wife; the cross and eucharistic lights form a memorial to the late rector, the Rev. Dr. Watson; the six office lights are memorials to six dear friends of a parishioner, while other memorials have been contributed by Mrs. E. W. Sackman, Mr. W. H. Jewett, and others. The organ, which will be one of the largest instruments on the coast, has been built by Messrs. W. W. Kimball Co. of Chicago.

The reopening and consecration of the new church will probably take place about Christmas time, when all the furniture is in place. It is a great satisfaction to the parishioners that the restoration has been accomplished without incurring any debt. Altogether, including the cost of memorials, the sum raised for the restoration amounts to over $46,000. Trinity, which is the mother parish of the rapidly growing city of Seattle, anticipates a very prosperous future in its new home.

The Bishop of Olympia, wishing to become personally acquainted with as many of the people in his charge as possible and to acquire direct knowledge of the field, has announced his intention to visit the different parishes and missions and hold a series of services in each, when desired, which will bring him into personal contact with the people and at the same time stir up their interest in the Church and its work. Being urged by the rector of St. John's to begin with Olympia, the Capital of the State, which, though not the see city, gives its name to the Missionary District, Bishop Keator spent an entire week there, from Monday, Oct. 20th, to Sunday, Oct. 26th, preaching every evening, except Saturday, upon the general subject of The Church, and giving an instruction every afternoon upon "Helps to the Religious Life," and also celebrating the Holy Communion Tuesday, Thursday, and Sunday.

OREGON.

B. W. Morris, D.D., Bishop.

Diocesan Notes.

The Board of Equalization, elected by the last convention for the purpose of making the annual assessments to cover the episcopal fund and convention and other diocesan expenses, has made the assessments for the year 1902-1903. Indications are that the assessments as made by the board have given general satisfaction.

The ladies of St. Matthew's, South Portland (the Rev. W. A. M. Breck in charge), have organized a missionary society for the purpose of deepening the interest of its members in missionary work. Meetings are to be held once a month, when a paper on missionary work will be read and discussed, and plans adopted for aiding the work in the mission field. Mrs. A. Kingsley Glover has been elected president, and Mrs. R. Ellsworth, secretary-treasurer. At the meeting held on October 28th, the president read a very interesting paper on "Missions in Eastern Oregon." Mrs. Belle J. Sellwood, Diocesan Secretary of the Woman's Auxiliary, was present, and briefly outlined the work of the Woman's Auxiliary. At the next meeting a paper will be read by Mrs. Helen Tarbox, on "Alaska Missions."

A portion of the ground recently occupied by Trinity parish, Portland, has been sold. The amount realized by the sale is said to be about $32,000.

Through the generosity of the managers of a number of Portland lumber mills, who have kindly donated a sufficient amount of lumber for the purpose, the interior of St. Matthew's new guild hall is being finished in matched lumber. When completed, St. Matthew's will have a fine large hall for its parish gatherings.

Arrangements are contemplated, whereby the residents of Gresham and Forest Grove may have monthly services.

St. John's Church, Sellwood, has arranged for a regular Sunday morning service, beginning November 2d, to be held by the chaplain of the Good Samaritan Hospital, Portland, the Rev. Wm. R. Powell.

Plans and specifications for a new oak altar for Grace Church, Astoria (the Rev. Wm. Seymour Short in charge), have been placed in the hand of Mr. M. Karmel of Portland, work on which will be begun in a few days. The altar, when completed, will rank among the first in the diocese.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Anniversary at Frankford—Divinity School—Death of Mrs. Lamb—Clerical Union—Death of Chas. Lukens—Philadelphia Notes.

St. Mark's parish, Frankford (the Rev. John B. Harding, rector), celebrated the 70th anniversary of its existence on Sunday, Oct. 26, 1902.

After four unsuccessful attempts to establish a church in that locality, between 1709 and 1830, it was in the fall of 1832 the great desire began to be realized, when Mrs. Mary Glen, a communicant of St. Peter's, Philadelphia, commenced a Sunday School, and, on the foundation thus laid, the present large and influential parish has been built.

The first building was erected in 1835, but was of necessity enlarged two years later, during which year, 1837, about $800 were raised, and the land on which the church is now built, purchased. In 1846, the new church was opened and consecrated by Bishop Potter, and in the same year the marble font, which is now in use, was presented by a member of Oxford Church.

The fifth and present rector, the Rev. John B. Harding, entered upon the work in Feb-

ruary, 1893, and, recognizing the opportunities of the growing parish, erected the present rectory at a cost of $10,000. In 1896 the parish house was begun, and occupied less than a year later, the cost being about $33,000.

Prominent amongst the many good agencies for work actively carried on in the parish is the "Mothers' Meeting," which is said to have been the first organized in America, and was begun by Mrs. Wm. Welsh, in August, 1860, and now has a membership of nearly 200. The Church accommodates 800 persons, and the sittings are entirely free. Of the mission established by St. Mark's, at Wissinoming, of which the senior assistant, the Rev. Wm. H. Gibbons is in charge, a full narrative was given in The Living Church of Sept. 20.

In keeping the 70th anniversary, the Sunday Schools were addressed by the Rev. H. W. Jones, Chaplain U.S.N., and at night the sermon was by the Bishop Coadjutor of the Diocese.

The faculty and students of the Philadelphia Divinity School listened with deep interest for an hour and over to an address from Bishop Grafton of Fond du Lac, at evensong in the chapel, on November 4th. The Bishop gave liberally of his strength and eloquence to his hearers, and the students were presented severally to him after the service in the Bishop Stevens Library. The late Bishop Alonzo Potter, the founder of the school, stated the purpose of the organization of the institution in the following words:

"The Divinity School is founded upon a national and Catholic basis and doctrine. Its object is to raise up large-hearted, earnest-minded, well-instructed, and common-sense ministers of the Word and Sacraments, and to send them forth, trained practically as well as theoretically, to fill up the ranks of our foreign and domestic missionaries, and to serve as men of power and Godliness at home."

At the present time the school is qualifying for the sacred ministry, students from the Dioceses of Pennsylvania, New Jersey, New Hampshire, Minnesota, Chicago, Southern Virginia, Fond du Lac, and Tokyo.

The first priestly ministration of the Rev. Geo. Warrington Lamb, M.D., after his ordination to the priesthood by the Bishop of Milwaukee in Philadelphia, on October 25th, St. Crispin's Day, was to his dying wife, who passed to her rest four days later. The burial service was held at St. David's Church, Radnor, where Dr. Lamb's father, the Rev. Jas. H. Lamb, is rector. Dr. Lamb belongs canonically to the Diocese of Milwaukee.

On Sunday, November 2d, a special prayer, set forth by the Bishop Coadjutor, was used throughout the diocese, in thanksgiving for Bishop Whitaker's restoration to health, and for his return to the diocese.

At St. Paul's Church, Chestnut Hill, Philadelphia (the Rev. J. Andrews Harris, D.D., rector), the memorial baptistery, which was described in this correspondence some weeks ago, was dedicated by Bishop Mackay-Smith, on Sunday after All Saints' Day. The baptistery was erected by Mr. and Mrs. Alexander Chrombie Humphreys, formerly members of St. Paul's parish, but now of New York, in memory of their two sons, who were drowned two years ago in the River Nile during a visit to Egypt.

After a vacancy lasting more than a year, the rectorship of St. Paul's Memorial parish, Overbrook, is about to be filled, the Rev. George G. Bartlett, assistant at Grace Church, New York, having accepted an election to the parish. Mr. Bartlett is a Philadelphian by birth, and is the son of the Rev. Edward T. Bartlett, D.D., professor Ecclesiastical History at the Philadelphia Divinity School. He was educated at Harvard University, and was prepared for the sacred ministry at the Philadelphia Divinity School; was ordered Deacon by Bishop Whitaker, in 1898; advanced to the priesthood by Bishop Potter in 1900, and with exception of a few weeks' service at Holy Trinity Church, Philadelphia, in summer of 1898, has spent his ministry in Grace parish, New York. Mr. Bartlett will enter upon his new duties on the First Sunday in Advent.

The stated meeting for November, of the Philadelphia branch, Clerical Union, was held on Monday, the 3d, with luncheon preceding business, at the University Club. Bishop Grafton of Fond du Lac, and the Rev. W. S. Claiborne of Sewanee, Tenn., were guests. In a brief address, Bishop Grafton called attention to three important questions to be considered by the General Convention in Boston, two years hence: Divorce, Provincial System, and Change of Name. The Bishop urged the clergy present to think, pray, and preach about these matters.

The paper of the meeting was read by the Rev. Wm. Bernard Gilpin, on "A Witness to the Continuity of the Church of England During the Reformation Period."

The Convocation of Norristown held the fall meeting at Christ Church, Pottsville (the Rev. Fred C. Jewell, rector), on Thursday, October 30th. The rector was celebrant at the opening service, and the sermon preached by the Rev. Wm. H. Cavanagh, rector St. James' Church, Hestonville, Philadelphia. Routine business was transacted, followed by a missionary meeting in the afternoon.

In the death of Charles Lukens, which occurred October 30th, the Church in this diocese and Calvary parish, Conshohocken, loses a strong and valued servant.

Mr. Lukens was born at New Market Forge, Lebanon County, Philadelphia, September 30th, 1837, at which place his father engaged in business, and was educated at private schools in Philadelphia and in Treemount Seminary, Norristown. On reaching manhood he became connected with Alan Wood & Company, of Conshohocken, which firm is engaged in extensive iron works. From 1856 until 1885 he was actively engaged in that business as assistant manager, which position he relinquished because of his failing health.

As a member of Calvary Church he served the parish as vestryman and warden, holding the position of rector's warden at the time of his death. As a member of the Brotherhood of St. Andrew he was active, being director of Calvary Chapter, and until going abroad in search of health, was president of the Norristown Local Conference, and also a member of the Executive Committee, Philadelphia Local Assembly. Mr. Lukens' death was due to a paralytic stroke, which seized him as he was preparing to attend the meeting of the Norristown Convocation, held at Pottstown on the day of his passing. One of the founders of Charity Hospital, he was also president of its board of directors for several years. He was also an interested member of the Montgomery County Historical Society.

Mr. Lukens is survived by a widow and four children, two sons and two daughters. The burial was from Calvary Church on Monday, November 3d.

On Sunday evening, November 2d, a memorial service in commemoration of the life and work of the Rev. Charles DeKay Cooper, D.D., was held at the Church of the Holy Apostles, Philadelphia (the Rev. Nathaniel S. Thomas, rector), of which parish Dr. Cooper was the first rector, and continued his work there between 1868 and 1894, when advancing years caused him to surrender the responsibility, and he was made *rector emeritus*.

Following the regular evening prayer, an address was delivered by the Rev. Reese F. Alsop, D.D., rector of St. Ann's Church, Brooklyn, and who was connected with St. Philip's parish, Philadelphia, during Dr. Cooper's rectorship there. Mr. George C. Thomas, superintendent of the Sunday schools of the Church of the Holy Apostles, also made an address, in which attention was called to the fact that, at the time when Dr. Cooper took up the work in that parish he was fifty-five years of age, a time of life when many men think of retiring from active life. A brief address was also made by the rector of the parish. The Charles D. Cooper Battalion, a military organization connected with the parish, and named for the deceased rector, attended the service in uniform.

The service at the Church of the Evangelist, Philadelphia (the Rev. Chas. W. Robinson, priest in charge), on October 24th, given by the parish branch of the Girls' Friendly Society, was beautiful, helpful and largely attended. Vespers were sung, the Bishop of Fond du Lac being celebrant, and the deacons the Rev. Alden Welling of Calvary, West Philadelphia, and the Rev. N. D. Van Syckel of St. Mark's. The Rev. Wm. L. Hayward of St. Elisabeth's was priest assistant, and the ruler of the choir, the Rev. F. D. Lobdell, also of the last-named parish. The lessons were read by the Rev. J. A. Goodfellow, of the Church of the Good Shepherd, and the Rev. S. N. Ussher of All Saints'.

Bishop Horner was the preacher, and he gave a most interesting narrative of his peculiar work in the Asheville district. The parishioners were especially gratified at being able to give the entire collection of the evening, $120, to Bishop Horner, for his work; while the parish branch, G. F. S., will devote the results of their efforts this winter to that same cause.

Several pieces of what is known as Robbia Ware, or Della Robbia, have been secured by the corporation of the Church of the Evangelists, which it is proposed to place in the church as memorials, with a marble slab beneath bearing the suitable inscription. This ware receives its name from that of an old family which first made this beautiful and rare work; the first of which family being Luca Della Robbia, born in Florence in 1400 A. D. At the beginning of his career, he was a sculptor, but when about 35 years of age, conceived the idea of glazing and coloring terra cotta. It is impossible to purchase the original works of art. Those pieces here referred to are made from impressions taken of the originals, and are extremely beautiful, and made with great care. One piece is a copy of one that hangs in a convent of San Marco, and represents the purest style of Luca's work. As all of the vestrymen of the parish deceased during the past twenty-five years, have memorials erected to them excepting four, the desire is expressed that each of these should have a memorial of the Robbia Ware.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Parish House at Memphis—New Cathedral Mission—Notes.

A parish house is to be erected in connection with Calvary Church, Memphis, on a vacant lot immediately adjoining the church building. The house will be of brick, with stone trimmings, and will cost some $20,000. A gymnasium will be attached to the main building.

A Cathedral mission called St. Alban's, was organized on Sunday, Oct. 5th, at the new manufacturing suburb called South Memphis (two miles south of the city limits), by Dean Morris of St. Mary's Cathedral and his helpers. The first service was held at the residence of Mr. R. B. Martin, and nineteen names were enrolled. Subsequent services have been held at the residence of Mr. A. P. Smith, who has offered two rooms until a regular place of worship shall be provided.

Grateful acknowledgement is made of the following gifts: Altar, from the Church of the Good Shepherd, Memphis; a large Bible, from Mrs. C. Hatch; a fine organ from Col. Luke W. Finlay.

At Christ Church, Nashville (the Rev. W. T. Manning, rector), the choir has been reorganized and Mr. M. K. Peck has been appointed precentor. A class for the study of Missions is organizing and the Kensington Circle has taken the special work of maintaining the mission of the Redeemer in North Nashville.

At St. Mary's School, Memphis, the increase in attendance is 25 per cent. over that of last year. The academic department is nearly doubled in number. Three of the four graduates of last year have returned for post-graduate work, and the fourth has entered Vassar.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Gifts at Houston.

At Trinity Church, Houston (Rev. Henry J. Brown, rector), on the 23d Sunday after Trinity a beautiful pair of brass vases for the altar were presented to the church by Vet., John, and Frank Riordan as a memorial of their young sisters Josie and little Dot. At the same time and place a handsome solid silver gold-lined chalice was presented "to the glory of God and in loving memory of Jessie Hidden Edmundson," by her husband.

SACRAMENTO.

W. H. Moreland, D.D., Miss. Bp.

Convocation at Napa.

The fourth annual Convocation of the District of Sacramento met in the city of Napa on Oct. 14-16. About 25 clergy and 50 lay delegates were in attendance. At the opening service a stirring and eloquent charge was delivered by the Bishop on "Winning the West for Jesus Christ."

Tuesday afternoon, Oct. 14, was devoted to routine business, reports of officers, and the Bishop's address. In the evening the Bishop held a largely attended reception at the residence of Mrs. McCallum.

Wednesday morning was occupied by the discussion of the question of the establishment of a paper for the District, and other missionary matters. The session was closed by an inspiring account by Miss Marian Taylor of her Church work among the Piute Indians at Pyramid Lake, Nevada.

Wednesday afternoon was assigned to the work of the guilds and auxiliaries of the District. The General Secretary's report showed a total of nearly $12,000 raised by the women of the District and reported during the past year. The total would be much increased by reports not received. On Wednesday night a splendid address was delivered to the guilds and auxiliaries by the Bishop of California, from the text, "Of honorable women not a few."

Thursday morning was devoted to routine business, of which the most important was the establishment of a Sunday School Institute in the District. Soon after noon adjournment was taken *sine die*.

The reports of the treasurers showed a gratifying condition of financial matters. For District Missions over $300 was contributed above the amount assessed, and over $1,000 has been placed in the endowment fund during the past year. Contributions for General Missions have largely increased during the year, though the amount of apportionment asked by the General Board was not reached. The parishes of Reno, Nevada, and Benicia, Calif., have each contributed more than their quota to the apportionment.

The Very Rev. A. L. Burleson, Dean of Sonoma, is to be the editor of the quarterly paper which is to be established in the District. The first issue will appear about Feb. 1st, of next year.

The Church of the Incarnation, Santa Rosa (Rev. A. L. Burleson, rector), will celebrate the 25th anniversary of the consecration of the church on Nov. 11th.

Bishop Moreland, with his family, left for a visit to the East on Nov. 29. He will be absent about two months.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Convocation at McPhersonville—Church Consecrated—Colored Work.

The subjects discussed at the Third District Convocation held at McPhersonville, Oct. 15-17, included "The Pastor as a Preacher," Rev. L. G. Wood; and "The Pastor and His People," Rev. H. J. Mikell. One of the services was especially for children.

At 11 A. M. on Friday, Sheldon chapel was consecrated by Bishop Capers, ten of the clergy being present. The request for consecration was read by Mr. W. F. Colcock, a warden of All Saints' parish. The chapel is built on the glebe-land of Sheldon church, an old Colonial edifice now in ruins, and the name Sheldon has been retained by the members of All Saints' parish, whose ancestors were identified with the old church. Bishop Capers preached a most helpful sermon on the relation of St. Paul to the Philippians.

The Rev. E. N. Joyner, Archdeacon of the colored work in the Diocese, has secured a deaconess, Miss E. M. Elwyn of Philadelphia, for the work in Ward I., Columbia. Miss Elwyn was graduated at the Church Training School and Deaconess' House in Philadelphia in 1900, and for a year worked at St. Martha's House, in that city, among the poorer classes. She has been in Columbia for about a month and has got the work well under way. At St. Mary's (colored), she is to have a kindergarten, and a mothers' meeting; to direct the girls' industrial classes; visit among the sick and poor; look after the medical dispensary; and conduct a weekly mothers' meeting at St. Anna's (colored).

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Churchman's League — Two Rectors-elect — Notes.

The autumn meeting of the Churchman's League was held in Trinity parish hall on the evening of Monday, November 3d. There was a large and enthusiastic gathering of members, presided over by Mr. William T. Baldwin, president, and Mr. Edward F. Looker acting as secretary. The executive committee reported that the lectures delivered last Lent under the auspices of the league were now in the hands of the printer, and that a well-bound edition would shortly be issued. The committee also presented the programme for next year's course. The subject of the series will be "The Influence of the English Church on Anglo-Saxon Civilization," and a sub-committee, consisting of Rev. T. J. Packard, Rev. C. R. Stetson, and Dr. Henry D. Fry, to whom was entrusted the arrangement of the course on this general subject, and the selection of the speakers, submitted their report. The following are the names of the invited lecturers: Rev. Dr. Leighton Parks, rector of Emmanuel Church, Boston; Rev. W. A. Guerry, of Sewanee; Rev. W. M. Clark, rector of St. James' Church, Richmond; Prof. Chas. A. Briggs, of New York, and Mr. Packard, of Baltimore. The Bishop of Washington spoke of the recent Missionary Council in Philadelphia, and the Rev. Dr. Williams, rector of Trinity, gave an account of the work of the Prisoners' Aid Society of the diocese. He also suggested that a special meeting be held on Monday evening, November 17th, to hear the Bishop of Montana speak on the apportionment plan, which suggestion was adopted. The special speaker of the evening, Mr. Philip D. Laird, of Rockville, Md., then gave an historical account of Prince George's parish, one of the original colonial parishes of Maryland, now belonging to the Diocese of Washington.

The Rev. Roland Cotton Smith will enter upon the rectorship of St. John's Church on the first Sunday in Advent. He is a son of the Rev. John Cotton Smith, formerly rector of the Church of the Ascension, New York City. He is a graduate of Cambridge Divinity School, and began his ministry as assist-

The Money That You Want

and find it hard to save, can be accumulated with the greatest certainty and ease through an Endowment Policy, which protects your family while the saving is going on, and furnishes a profit as well.

The Prudential

Insurance Company of America

JOHN F. DRYDEN, President. HOME OFFICE, Newark, N. J.

Write for Information—Dept. 75.

ant to the Rev. Dr. (afterwards Bishop) Phillips Brooks, at Trinity Church, Boston. He has been for ten years rector of St. John's, Northampton, Mass.

The Rev. C. Ernest Smith, D.D., rector of the Church of St. Michael and All Angels, Baltimore, has accepted a call to St. Thomas' Church in this city, to succeed the Rev. J. A. Aspinwall, whose state of health has caused his resignation of the parish which he has brought to a high state of efficiency, in spite of the bodily weakness under which he has labored for years. St. Thomas' has had a very rapid growth. Its first services were held in 1890, and in 1891 the parish was formed from portions of St. John's and St. Andrew's.

The Bishop of the Diocese conducted a Quiet Day on October 30, at the new Pro-Cathedral of the Ascension, at which all the clergy and communicants of the Diocese were invited to be present. The schedule of services included morning prayer at 10 o'clock, Holy Communion, short mission service at noon, litany, after recess for luncheon and rest, and evening prayer, each service being followed by a short address.

A year ago it was found necessary to enlarge St. Alban's Church, on the Cathedral grounds. This was accomplished by the addition of transepts, which doubled the seating capacity. The work cost $5,000, and was done without interrupting a single Sunday service. St. Alban's was the first free church in the District of Columbia, and has never had a debt in the half century of its existence. Without endowment, it has been sustained wholly by voluntary offerings. On Sunday, Oct. 19th, the rector, the Rev. G. C. Bratenahl, announced that the sum of $1,200, gifts of friends and members of the parish, would be given at the offertory, and that this would pay the last obligation for the enlargement.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

New Church for South Haven.

Ground was broken on St. Luke's day for Epiphany Church, to be built at South Haven. Excavation is now in progress and the foundations will be in about Nov. 15th. The plans contemplate a brick church with stone trimmings, with a seating capacity of 300 when transepts are used. The missionary, the Rev. W. P. Law, has succeeded in securing nearly $2,000 in subscriptions in South Haven and vicinity.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

St Luke's Hospital.

St. Luke's Hospital has been organized at Kansas City as an off-shoot of St. Paul's Church, Westport, but with the expectation of expansion and of being supported by the Church in the whole city. It is hoped ultimately to erect a new and fine hospital in the southern end of the city. The Bishop has issued a circular urging the needs of the work, and asking for liberal contributions.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

New Church in Rochester.

The new St. Thomas' Church, Rochester, was opened and dedicated on the first Sunday in November. Archdeacon Washburn of Rochester officiated at the morning service, and the Bishop confirmed and preached in the evening, giving his congratulations to the rector, the Rev. Evan H. Martin, and the people, on the happy event. The church was commenced early in the summer, only the nave being now completed, a temporary choir and vestry having been constructed at the east end. It is a handsome Gothic structure, to which transepts and choir will be added in the future. Thus far, $4,000 has been expended in the work of construction.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop
Wm. L. Gravatt, Bp. Coadj.

Cornerstone at New Martinsville.

On Thursday of last week the cornerstone of the new St. Ann's, in New Martinsville, was laid by the rector, the Rev. Chas. Shaw. The Bishop, unable to be present, sent an address to be read by the rector on that occasion. Several of the clergy were present. The new St. Ann's is to cost $6,000, and when finished, will be three-quarters paid for.

CANADA.

News of the Dioceses.

Diocese of Moosonee.

It is curious to learn now that in this far-off Diocese the original Coronation Day, June 26th, was celebrated by a service, in which the Coronation service was translated into the Indian language with some difficulty. The Bishop, Dr. Newnham, says: "We omitted some expressions and circumvented others, and, I fancy, turned out a pretty correct and intelligible version." Bishop Newnham has sufficiently recovered from his severe accident as to be able to return to his home at Moose Fort. At his summer Ordination, two missionaries already in the field, the Rev. R. Renison and the Rev. F. Swindlehurst, were advanced to the priesthood.

Diocese of Keewatin.

Bishop Lofthouse, consecrated in August for this new Diocese, is planning a visit to England to make arrangements for removing his family to his new home at Rat Portage, which he intends to make his headquarters in future. His great need at present is of men; one especially to carry on the work among the whites at Fort Francis, another for the lower part of Rainy River, and also one to go on with the Eskimo work at Churchhill, which he carried on himself for 18 years.

Diocese of Niagara.

Bishop DuMoulin dedicated St. Luke's chapel, Norval, October 20th. A number of the clergy of the district were present, the Bishop preaching.

Diocese of Toronto.

At a meeting of the Local Assembly of St. Andrew's Brotherhood, held in All Saints' school-room, Toronto, October 21st, a speech which elicited much interest was one on the need of finding Church work for choir boys when the time comes that they are no longer fit for choir work. A traveling secretary for Canada having been decided on at the convention, the local meeting took up a collection in aid of the fund for the purpose.

The new Missionary Society.

The first meetings of the executive boards of this society will be held in Montreal, November 11th and 12th. The executive committee, which consists of two Bishops, two clergymen, and two laymen, with the officers, will meet at noon on the 11th. The Board of Management will hold its first session the following day. Its members include all the Bishops, the officers, and two clergymen and two laymen from each diocese. As few of the diocesan synods have met since the session of the General Synod, it has been impossible for them to elect members for this board. The board of the old Domestic and Foreign Missionary Society has therefore been drawn upon for those dioceses which formerly belonged to it. In the case of the Western dioceses the first two on the list of delegates to the General Synod will be selected.

The work to be done by the board at this

Mellin's Food

is a real substitute for mother's milk.

SEND FOR SAMPLES.

Mellin's Food Co., Boston, Mass.

THE PENNOYER Kenosha, Wis. — A Health Resort Water Cure Rest Cure Sanitarium of the highest grade. Country life, (extensive grounds—100 acres—Lake Michigan view and breezes) with city comforts.
For Illustrated catalogue address
N. A. PENNOYER, M.D., Manager.
REFERENCE: The Young Churchman Co.

Alma's Famous Springs at Alma, Mich. health to tired, sick bodies and nerves. will bring back Springs Sanitarium, Alma, Michigan, for 64-page brochure. Write The Alma

TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED
STOPS HEADACHE and makes you clean internally. Warranted free from narcotic drugs.
THE TARRANT CO., (Bus. Est. 1834) **New York.**

FOR CHOICEST NEW FLOWERS, Vegetables and Fruits (Seeds, Bulbs, Plants, and trees), apply (catalogue free) to **JOHN LEWIS CHILDS, Floral Park, New York.**

THE NORTH-WESTERN LINE

St. Paul Minneapolis Duluth

The very best service offered to all points in the Northwest. Four fast magnificently equipped trains leave Chicago daily via this Pioneer Line West and Northwest of Chicago.

Pullman Drawing-Room and Compartment Sleeping Cars, Library and Buffet Cars, Free Reclining Chair Cars, Standard Day Coaches. Dining Car service cannot be excelled.

The route of the famous
North-Western Limited
Electric lighted throughout, leaves Chicago 6.30 p. m. every day in the year.

TICKET OFFICES:
212 Clark Street (Tel. Central 721) **and Wells Street Station.**

meeting will be mostly organizing. The system of assessment adopted by the Missionary Society of the Church in the United States is to be given consideration. It is probable that the position of the Woman's Auxiliary towards the new society will be discussed.

Diocese of Toronto.

THE SUBJECT of the first paper to be read before the Toronto Church of England Sunday School Association, is "The Book of Common Prayer, its Sources and Early History," by the Rev. W. Carey Ward. It will be given at the first monthly meeting, Nov. 17th, in St. Luke's schoolhouse, Toronto.

Diocese of Nova Scotia.

THE OLD CHURCH of St. John's, in the historic town of Lunenburg, has received some beautiful gifts lately. Amongst others, Colonel Kaulbach has given a chime of ten bells which will be placed in position shortly and are thought to be the finest in that part of the country. The old parish church of St. Mary's, at Aylesford has recently been much improved. It was built of wood in 1790, but is still in a good state of preservation.—A RESOLUTION was passed at the last meeting of the rural deanery of Avon, "That this meeting has learned with much satisfaction of the movement inaugurated by the alumni of King's College for the maintenance of the University on its ancient foundation and pledges itself to forward it by all means in its power."

Diocese of Montreal.

THE FIRST festival of the Diocesan Choral Union has been arranged to be held in Christ Church Cathedral, Nov. 6th. Ten choirs from city churches take part, as well as several from the country parishes. It is expected that there will be more than 300 voices in the chorus. Archbishop Bond is to preach on the occasion.—THE Rev. Dr. Wilson of New York preached in St. Matthew's Church in the morning and St. Martin's Church in the evening, Oct. 26. He was holding a mission in Montreal the last week in October, ending on the 31st.

Trinity University.

THE SUBSCRIPTIONS to the new endowment of Trinity amount to $166,000. A handsome gift has been made to the college by a Presbyterian, Mr. Wm. Mackenzie, of ten entrance bursaries at $100 each, to be given as far as possible to Presbyterian students. He expresses strong approval of the residential system of Trinity.

Diocese of Niagara.

AT THE OCTOBER meeting of the rural deanery of Lincoln and Welland, at Smithville, the missionary deputations were appointed, to consist of two clergymen to each parish, and this year the visitation is to be on week days, instead of Sundays, as in the past. The next meeting of the chapter will be in January, in St. Thomas' Church, St. Catherine's.

Diocese of Selkirk.

THE DIOCESAN SCHOOL, founded by Bishop Bompas rather more than a year ago, is doing well. There are separate departments for the white and Indian children. The roll call includes all the children old enough to go to school in that district. The Indian mission church, St. John's, is flourishing. It is supported by the C. M. S., and is situated on an island opposite Forty-Mile City.

Diocese of New Westminster.

THE OPENING service of the Synod of the Diocese was held in Christ Church, Vancouver, Oct. 15th. During Synod week, chapters of the Daughters of the King were held, and also meetings of the branches of the Woman's Auxiliary.

Diocese of Montreal.

THE BOARD OF GOVERNORS of the Diocesan Theological College, Montreal, held a meeting Oct. 16th. The Principal reported an increase of students over last year. A letter of thanks was read from the Secretary of the General Synod, for the use of the buildings during the recent session. A letter was also read from the General Missionary and Secretary of the Diocese of Rupert's Land, who wrote in high praise of the work done by the students of the College during the summer, in that Diocese.—THERE WAS a full choral service at Trinity Church, Montreal, Oct. 19th, when Principal Whitney, of Lennoxville, preached.

The Magazines

THE MOST striking successes of *The Century Magazine* have been made in the field of history; witness the famous Century War Papers, Nicolay and Hay's Life of Lincoln, etc., and it is to return to the field of historical literature this year. A striking series of illustrated articles on the early campaigns of the Revolution, written by Professor Justin Harvey Smith of Dartmouth College, will be one of the features, especially covering the picturesque march of Arnold through the Maine woods. Important articles on the "Trusts" will be printed from time to time—not attacking or defending, but simply telling the inside history of the great trusts and how they are conducted.

Richard Whiting, the author of that popular book, *No. 5 John Street,* is to write one of the serials for *The Century* in 1903, "The Yellow Van," the story of an American "schoolma'am" who marries an English duke. Another serial, by the author of *Mrs. Wiggs of the Cabbage Patch,* the most popular book of the year, will begin to appear in the December *Century.* Papers by "Mr. Dooley," giving his unique "Opinions" on literature; new light on the lives of Edgar Allan Poe and Sir Walter Scott; richly illustrated articles on the great exchanges of the world, and the best short stories that can be procured from the leading writers—all these are coming in *The Century.* Beautiful pictures in color will appear from time to time.

The pictures are richly worth framing and a place in every home. The reading means wide information, culture, and rich intellectual pleasure from month to month. The bound volumes should have permanent place in every library. Big returns, all this, on the small investment of four dollars.

The Edinburgh Review for October is a very interesting number. The first article is devoted to The Edinburgh Review, its own history from its foundation 100 years ago, and is illustrated with portraits of its successive editors and a few of its principal contributors. "The Race Heroines in Epic Story" is a delightful article upon the literary estimate of Helen of Troy, Brynhild of the North, and Sita of the Hindus. "The Rise and Influence of Darwinism" is a long but luminous article which one who loves

Many Beverages

are so vastly improved by the added richness imparted by the use of Borden's Eagle Brand Condensed Milk. The Eagle Brand is prepared from the milk of herds of well fed, housed, groomed cows of native breeds. Every can is tested and is therefore reliable.

An Easy Way to Make Money.

I have made $560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvas. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear $4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

MRS. W. B.

The
Boys' World

A weekly eight-page paper for boys, printed in colors. Price within the reach of every one.

For all departments of the boy's life, and for every day of the week. Stands for all that is noblest in boy life. Conducted by a corps of ablest Christian writers and workers. Treats of everything of interest to boys—home, school, shop, playground, Sunday-school, etc. Interesting stories and incidents, science, mechanics, inventions, games, recreation, care of health, earning and saving money, making things, etc.

Subscription price, 50 cents a year. On trial, 3 months for 10 cents. Sample free.

The
Girls' Companion

A weekly eight-page paper, printed in colors, same size and general plan as our boys' paper.

Crowded with stories and incidents of girl-life. Departments telling of things in which all girls are interested. Earning and Saving Money, Gaining and Keeping Health, Home Work and Enjoyment, Girls at School, Girls of Other Lands, Deeds Worth Doing, Devotional Thoughts, etc. The only girls' paper published in this country.

Subscription price, 50 cents a year. On trial, 3 months for 10 cents. Sample free.

DAVID C. COOK PUBLISHING CO.
36 WASHINGTON ST., CHICAGO.

WOMEN'S GUILD OF ST. IGNATIUS.

552 West End Ave., NEW YORK CITY.

Receives orders for vestments, and all kinds of Church needlework, embroideries, linens, etc.

The Guild has for sale also the following books, by the Rev. Arthur Ritchie:

Spiritual Studies in St. Matthew's Gospel. Vol. I. 350 pages. Cloth, $1.50.

What Catholics Believe and Do. Paper, postpaid, 15 cts. Cloth, 25 cts.

Good Friday Addresses on the Seven Words. Three Series: 1. Christ's Religion in the Words of the Cross. 2. The Call From the Cross. 3. The Way of Life. 25 cts. each.

Devotions for Holy Communion. Cloth, 60 cts. Leather, $1.00.

31 YEARS Our Customers Have Tested

Iowa Farm Mortgages without a Loss.

List issued Monthly. Will mail to any address.

ELLSWORTH & JONES,

Home Office established 1871. Iowa Falls, Ia.

523 Chamber of Commerce Bldg., Chicago.

501 John Hancock Bldg, Boston.

AMERICA'S MOST POPULAR RAILWAY

CHICAGO AND ALTON

PERFECT PASSENGER SERVICE

BETWEEN

CHICAGO AND KANSAS CITY,
CHICAGO AND ST. LOUIS,
CHICAGO AND PEORIA,
ST. LOUIS AND KANSAS CITY.

THROUGH PULLMAN SERVICE BETWEEN CHICAGO AND

HOT SPRINGS, Ark., DENVER, Colo.,
TEXAS, FLORIDA, UTAH,
CALIFORNIA AND OREGON.

IF YOU ARE CONTEMPLATING A TRIP, ANY PORTION OF WHICH CAN BE MADE OVER THE CHICAGO & ALTON, IT WILL PAY YOU TO WRITE TO THE UNDERSIGNED FOR RATES, MAPS, TIME-TABLES, ETC.

GEO. J. CHARLTON,
GENERAL PASSENGER AGENT,
CHICAGO, ILL.

scientific studies will read with much satisfaction. "Poetry in the Nineteenth Century" is a rather hasty but discriminating review of nearly all the British poets of that period, and Tennyson holds the palm. "The Empire and the Colonies" is written on old fashioned Whig principles, free from Imperialism and extreme Democracy. "England and Russia during the Nineteenth Century" is a valuable paper and refers largely to the views on that subject which have been expressed in the Review during the century of its publication. We extend our congratulations to The Edinburgh Review upon the completion of a happy and prosperous century, and cry, "Ad multos annos."

The Christmas number of the *Delineator*, which is issued well in advance, contains over 230 pages with 34 full page illustrations, ot which 20 are in colors. The number is a most sumptuous one and marks the 30th anniversary of the magazine. The *Delineator* has long been known as a leader in the domain of fashions for women, but of late years it has been not only that, but also so much more that it is from every point of view a complete magazine for home reading. In spite of the magnificence of the number, the price of 15c is not increased.

LORD SALISBURY'S POOR MEMORY.

Whatever may be the cause, there is no mistaking the fact that Mr. Balfour's succession to the premiership has occasioned less stir than many political incidents of much less importance. Mr. Gladstone lived ever in the public eye. Week days and Sundays he was always doing or saying something which afforded material for newspaper comment. The public took the keenest interest in his books, in his porcelain, in his cutting down trees at Hawarden, in his reading the services at the parish church. He was a performer always in the glare of the footlights, whether in the office or out of it. Lord Salisbury lived in comparative seclusion. If he did not direct the affairs of a world-wide empire from a hermitage, he governed it from Hatfield, and often for weeks together he would never leave his retreat, even for the purpose of meeting the diplomatic representatives of other powers at the Foreign Office. The Cecils are a world unto themselves, and if Lord Salisbury may not be exactly said to be one of those world-forgetting mortals by the world forgot, he lived and lives apart. Of late years his memory failed him, not for facts so much as for faces, and all manner of odd stories are current as to the mistakes which he made owing to his inability to distinguish between individuals. On one occasion a worthy wine merchant, who was invited to spend a week-end in a family party at Hatfield, is said to have been mistaken by the late premier for Lord Roberts. The delusion was so complete that, after opening the conversation at the dinner table, he carried his astonished guest off into the library, and insisted upon learning from his uninstructed lips exactly what he thought of the campaign in Africa. "Tell me," so the story goes,—"tell me," he said to the flattered but bewildered wine merchant, "what you really think of the war in South Africa. Will Lord Kitchener make as great a mess of it as all our other generals?"

The good man rose to the situation, and was rewarded by being anxiously asked by the prime minister what he would do if he were in South Africa at that moment. It was not until the following day that the guest was aware of the reason for the strange solicitude which the prime minister had shown for his opinion upon military tactics.

On another occasion he is said to have asked who that remarkably intelligent young man was with whom he had just been transacting business. "It is one of your private secretaries," was the reply. When a man forgets the face of a private secretary, and and confounds wine merchants with commanders-in-chief, it is not surprising that he should find the time had come for his departure.—From "The Political Situation in England after Salisbury," by W. T. Stead, in the *American Monthly Review of Reviews*

ARTISTS AS YARN SPINNERS.

William Armstrong, in an article on "The Royal Academy," in the *Era Magazine*, tells a number of acceptable stories from which we select this:

There are not better raconteurs in the world than painters, and the stories of "this year's Academy" are now and again classics that deserve a place "on the line." Those of Mr. T. S. Cooper, "the father of the Academy," whose death at the age of ninety-two was recorded a few months back, if they did not occupy a unique place in one direction did at least in another. Being very deaf, he spoke unwittingly in a tone that penetrated even to corners where the less fortunate exhibitors were plying a final brush. On the last varnishing day that he was present, he was telling the story of a dog—belonging to a Scotchman who had been his model. The prelude to the story caught general attention before it was done, and when the final citing of the animal's intelligence was reached, not an ear missed it. "The Scotchman, who had just come in out of the rain, took off his plaid and handed it to this wonderful collie, who disappeared with it. We followed," went on Mr. Cooper, reaching his climax with growing enthusiasm. "We followed. And what do you think we saw? The dog seated before the kitchen fire, his forepaws outstretched and over them hung the plaid he was drying."

The gallery pealed with laughter. Mr. Cooper glanced about in surprise. "We appear all to be telling stories to-day," he added, going back to his brushes.

One of the best examples of the transition of a household occupation from home to factory—using factory in its technical sense—is shown in the evolution of the modern laundry. Established primarily by man for man, they have gradually extended their field of service until it includes a large amount of family washing. Steam, and more recently, electricity, have been used for the motor power, and the number of persons employed is constantly decreasing. The first steam laundry was put up in 1853; to-day there are thousands of them all over the world. New York has its two thousand Chinese laundries and yet supports six hundred and fifty others, and Chicago has over five hundred steam laundries.

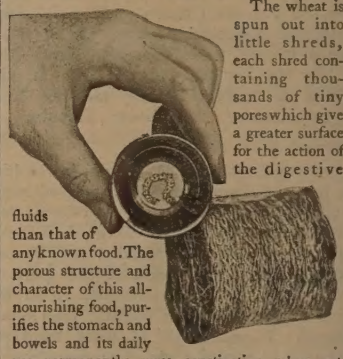
The making of laundry machinery is now an industry of importance. In 1800 there was not a piece of laundry machinery in the world; to-day the sales each year amount to millions of dollars. From the wash-board, washtub, wringer, iron, and clothesline have been evolved the cylinder washers—in which the clothes are rotated in hot suds until clean—the extractors—in which the clothes are dried by having the water drawn out by the centrifugal force—the mangle and other ironing machines; while in the drying room the patent equipment with spring hooks and bars saves time and labor.—Charlotte Teller, in *Everybody's Magazine.*

It Will Make You Strong—
Horsford's Acid Phosphate.

It is a true constitutional Tonic, that restores health, vigor, and strength by natural laws. Its benefits are lasting.

A VITAL REASON WHY YOU SHOULD EAT

SHREDDED WHOLE WHEAT BISCUIT



The wheat is spun out into little shreds, each shred containing thousands of tiny pores which give a greater surface for the action of the digestive fluids than that of any known food. The porous structure and character of this all-nourishing food, purifies the stomach and bowels and its daily use permanently cures constipation when not handicapped by other improper food. Acquire the "Shredded Wheat Habit" and feel **Young, Vigorous, Well.**

Send for "The Vital Question" (Cook Book) Free.

The Natural Food Co., Niagara Falls, N.Y.

MARVELOUS RELIEF

secured in dyspepsia and indigestion by a member of the reverend clergy.

Boston, Mass., March 12, 1902

"I have found

MURRAY'S CHARCOAL TABLETS

of immediate and permanent benefit, and I can strongly recommend them to sufferers from dyspepsia and indigestion under any of their protean forms. The relief obtained by their use as directed is *simply marvelous.*"

REV. R. HOWLEY, D.D.
731 TREMONT STREET.

For sale at all Druggists, or mailed on receipt of price. 25 cts. per box.

A. J. Ditman, 2 Barclay St., N.Y.

WORLD FAMED

Virginia Hot Springs.

2,500 feet elevation on Chesapeake & Ohio Ry. Pre-eminent among all-year-round resorts.

THE NEW

Homestead Hotel

Under the Management of Mr. Fred Sterry.

This fine brick structure is now fully completed. Has 400 rooms and 200 private baths, each room supplied with long distance 'phone and modern appointments.

MAGNIFICENT BATH-HOUSE and most curative waters known for rheumatism, gout, obesity

FINE GOLF-LINKS and NEW CLUB HOUSE with Squash Court, lounging rooms, café, ping-pong tables, etc. Tennis courts and all outdoor amusements. Orchestra.

Magnificent Train Service. Dining Cars, Pullman Sleepers, Observation Cars.

Reduced Rate Tickets now on Sale.

For full information call on agents of the

Big Four-Chesapeake and Ohio Route,
234 Clark Street, Chicago.

The stomach and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.

LIKE A GOOD TEMPER "SHEDS A BRIGHTNESS EVERYWHERE."

SAPOLIO